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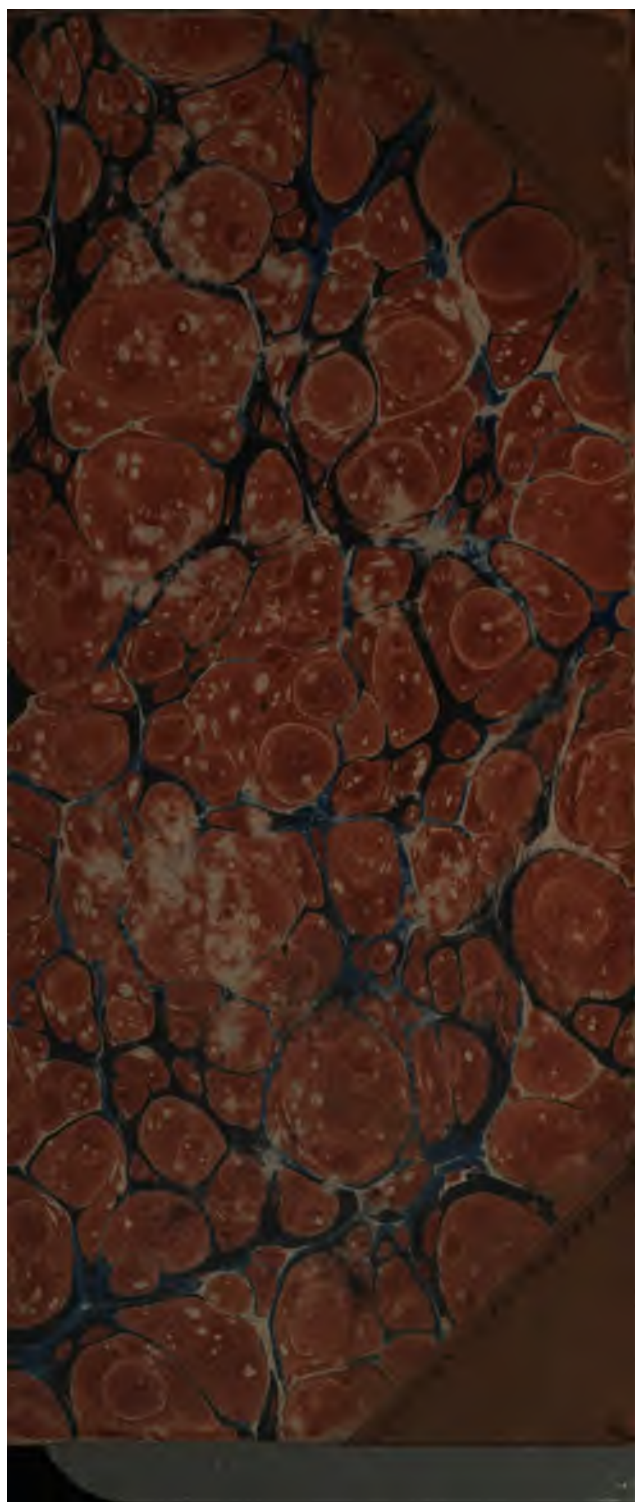
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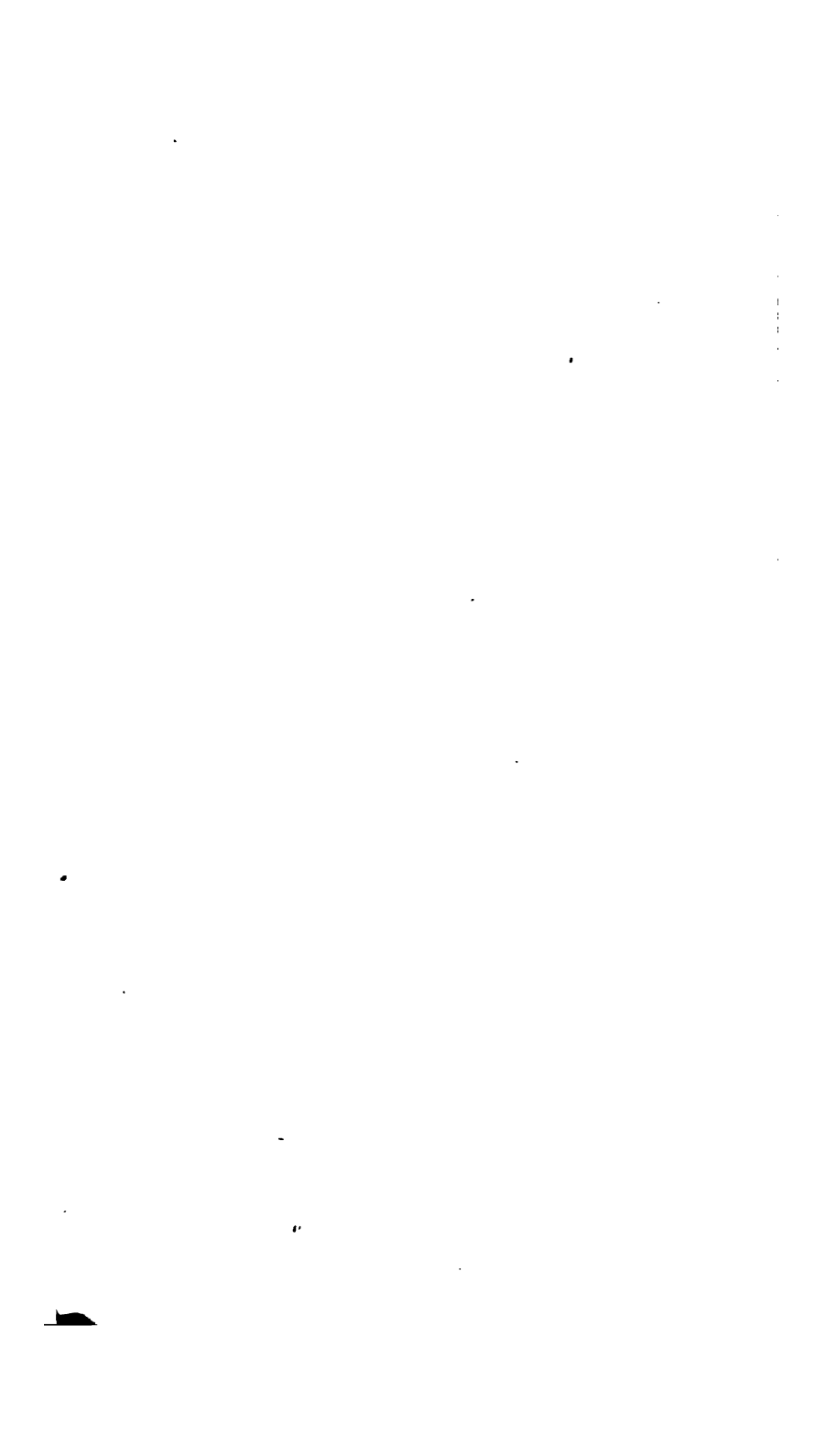
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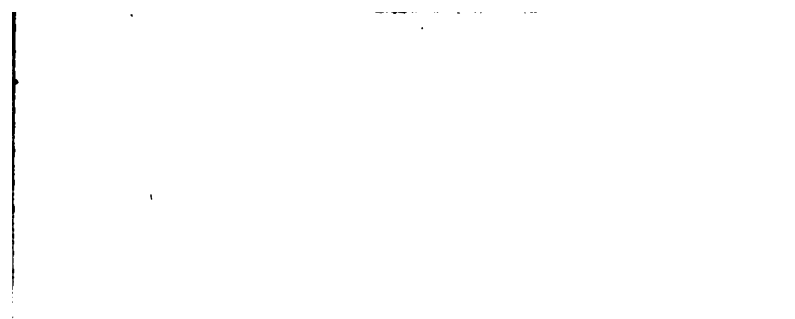




A TREATISE ON LANGUAGES.



TO
THE REV. SAMUEL LEE, M. A.
PROFESSOR OF HEBREW AND ARABIC IN THE
UNIVERSITY OF CAMBRIDGE,
THIS ATTEMPT TO FACILITATE THE ACQUISITION OF
LANGUAGES, IS, WITHOUT HIS KNOWLEDGE,
INSCRIBED,
IN TESTIMONY OF RESPECT
FOR HIS GREAT TALENTS AS A LINGUIST,
BY
THE AUTHOR.



PREFACE.

(Which the Author hopes will be read;—it is not long.)

THE disadvantage of a title-page which minutely specifies the contents of a work is, that it naturally excites large expectations, and, if these are disappointed, the author is in danger of realizing the old fable of the mouse and the mountain :

“ Parturiunt montes, nascetur ridiculus mus.”

The writer of the following pages prefers, however, incurring this risque to adopting the modern fashion of giving short title-pages, which leave the reader almost entirely in the dark as to the subject of the book. The old method has at least this recommendation, that it enables a person to form some idea of the contents of a work

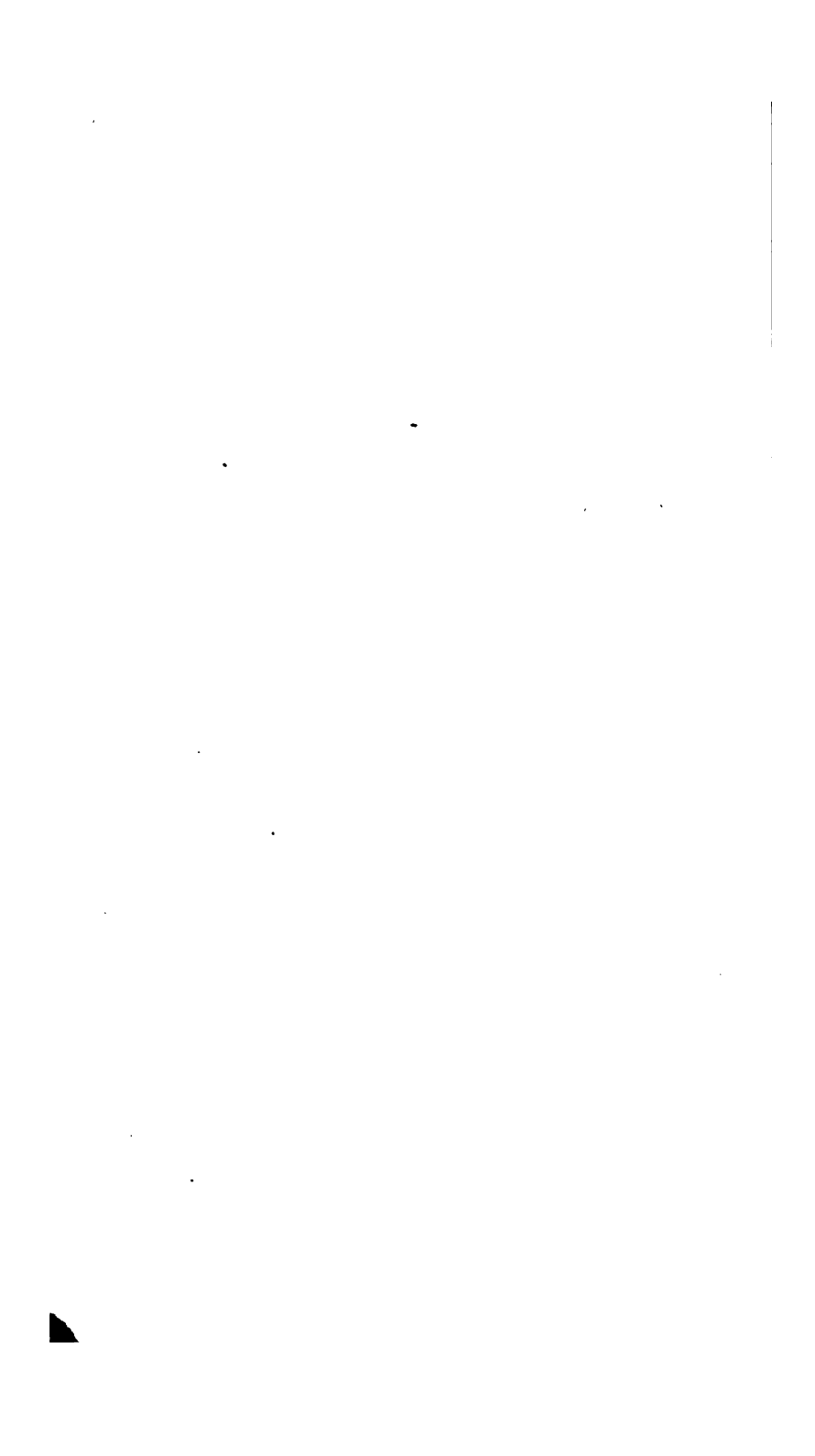
before he purchases it ; and if some of our modern Crispini would return in this respect to the custom of our forefathers, they would often perhaps save the public a good deal of trouble and expense. Having said thus much concerning the length of his title-page, which might seem to savour of ostentation without some such apology, the author feels himself bound to add a little for the satisfaction of the reader, respecting its contents. Every person who may chance to cast his eyes upon it, will probably be led to inquire, Does the writer of this book himself understand all those languages which he professes to assist others in acquiring? This is a fair and natural question, and he will endeavour to answer it candidly and explicitly. He does not, then, profess to understand all the languages mentioned in the title page. The only languages he has *studied* are, the Hebrew, Greek, Latin, French, and Italian. In Spanish, he has read nothing but the New Testament ; in German, nothing but

the grammar. Neither has he any knowledge of the Chaldee and Syriac ; nor of the Arabic, further than being able to read the character, and having a slight acquaintance with its grammar. His knowledge of Persian also is confined to what may be gathered from Smith's Persian Moonshee. The Hindoostanee he studied for some time when in India, but he has now almost forgotten all that he then learnt. Such is a faithful statement of what he has done in the way of acquiring languages. It may, perhaps, be asked, Why treat of those of which he does not profess to have any knowledge? His answer is, In order to make the book as complete as possible, and the more generally useful. Having himself, when beginning the study of a language without a master, felt the inconvenience of not having a work to refer to which would put him at once into the best way of learning it, and direct him to the most useful elementary books, he thought that an attempt to compress all the requisite inform-

ation upon these subjects relating to the languages usually studied in England into a small compass, could not but be acceptable and serviceable to many. And the reader will observe, that in those cases in which he does not speak from his own knowledge in recommending any particular book, he relies upon the authority of well-qualified judges.

In conclusion, he would caution young theological students, and coming as it does from a minister of religion he hopes the caution will not be thought out of place, against giving too much of their time and thoughts to the mere study of *words*. A man may be a good Grecian and Hebraist, and understand, besides, Syriac and Arabic, and yet, after all, be but a poor divine, and a worse Christian. He is aware that excessive attention to the grammatical meaning of the Scriptures is not the prevailing error of the day, but rather the contrary; yet it is not improbable that those who may feel an interest in a book of this descrip-

tion, are some of the few persons who are likely to fall into it. It is for these the above caution is intended : and, anxiously and solemnly would he warn such persons to beware of falling into the error to which he has alluded. Let it be remembered, that a knowledge of the letter of Scripture, does not necessarily involve an acquaintance with its spirit ; and, that a man may “ know all mysteries,” and “ speak with the tongues of men and of angels,” and yet be no better than “ sounding brass, or a tinkling cymbal.”



A TREATISE ON LANGUAGES.

ON THE UTILITY OF THE STUDY OF LANGUAGES.

THE advantages resulting from the study of languages are seldom duly appreciated. People in general seem to think, that the acquisition of any language but their own, is a mere exercise for school-boys, and one from which little benefit can be derived even to them, further than that it serves to keep them from being idle. Most persons, indeed, if they should be going abroad, endeavour as a matter of course to get a little smattering of the language of the country where they intend to reside ; but as to any

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benefit that can accrue from the study of languages abstractedly, setting aside all considerations of this kind, they imagine there can be none. Now this is a great mistake. For so far from the study of languages being of use only as it enables a man to converse with people of different countries, I should say that this is one of the least advantages to be derived from it. I will mention what appear to me far more important ones.

In the first place, then, the study of languages, when properly conducted, tends to produce and keep up a habit of mental application, of discrimination of nice differences, and of diligent perseverance; at the same time that it strengthens the memory, and exercises the understanding. The acquisition of a language is not, as some suppose, a mere mechanical thing; or, at most, only an effort of memory. I grant, indeed, that in many instances it is so. As when people take half a dozen lessons in French before they set off for Paris, to enable them to ask for a glass of wine or

a cup of coffee on the road. But this is not learning a language. We might as well say, that to get by heart the names of the different gases, salts, and metals, was learning chemistry. To learn a language, is to become thoroughly acquainted with its character and structure; so as to be able to analyse every sentence grammatically, and to trace every word composing the sentences, to its proper root, and resolve it into its component parts. Now, I say, this cannot be done by a mere effort of memory, but requires the undivided application of all the intellectual powers. In fact, no study, not even mathematics, is so calculated to exercise the reasoning faculties, and to produce distinctness and accuracy in thinking, as this we are considering.

A second advantage resulting from the study of languages is, that it enables a person thoroughly to understand and relish the writings of wise and good men who have lived in remote ages of the world, which no translation, however good, can

possibly do. Translations may serve to give a general idea of an author's meaning and powers, and to convey the facts of history ; but it is impossible they should carry with them the beauties of an author's style, and the full force of his expressions ; to form a correct judgment of these, a book must be read in the language in which it was written, and a man can no more estimate the beauty and excellence of Virgil or Tacitus from the translations of Dryden and Murphy, than he could enter fully into the merits of a painting of Raphael's, from seeing a common print of it. More especially this is true of the sacred writings ; and admirable as our authorized version of the Bible is, it often conveys, I imagine, but a feeble idea of the sublimity and grandeur of the original : this at least I am sure of, that no one can perfectly enter into the sense and reasoning of St. Paul's Epistles, who reads them only in a translation. Not that a knowledge of Greek and Hebrew is *necessary* to salvation, or to our spiritual

comfort in any way. It would be absurd indeed to make such an assertion. The excellence of the Bible is such, that even a very imperfect translation is able to make us acquainted with all the essential truths of religion. Yet, I say, notwithstanding, that to enter fully into the force of all its statements and truths, we must read it in the original; more particularly that portion which is occupied by the Epistles of St. Paul. Some of my readers may, perhaps, be ready to ask, why cannot a translation convey the full force of the original? The reason is, because there are many words both in Greek and Hebrew, with which we have none that are precisely synonymous, and a translator is therefore obliged either to make use of a periphrasis, or, what is more commonly done, to render the Greek or Hebrew word by the English one which *most nearly* resembles it in meaning. As illustrative of the truth of these remarks, I may instance the Hebrew words *mashal* and *sheol*, usually rendered *proverb* and *hell*;

although every one at all acquainted with Hebrew knows that these familiar English words are far from conveying the same idea to us, as the words which they stand for did to the mind of a Jew. Any of my readers who wish to see this more plainly demonstrated, may read Dr. Campbell's preliminary dissertation to his translation of the Gospels. Lastly, the study of languages is calculated to enlarge the mind, and to give a more comprehensive view of things. For words, we must remember, are not mere empty sounds ;—they stand for ideas. Now, as by viewing a painting in different lights, we may discover new excellences and beauties, so we may often be able to find two or three ideas in a sentence read in the language of the original author ; in which, perhaps, in a translation, we should scarcely be able to make out one. There are in fact some ideas peculiar to different nations, or at least which have never become so general in other nations as to be represented by sounds. As for instance, the French, I believe, have

no word answering to "*comfort*," in English; and, on the other hand, we have nothing which answers to the French word "*ennui*;" yet an Englishman who understands French, knows perfectly what is meant by the latter term; and so also may a Frenchman know what is meant by the former. And thus the knowledge of different languages serves to increase the number and clearness of our ideas, and consequently to enlarge the mind; for the mind is enlarged in proportion to the number of ideas that it contains. I may observe also, by the way, that this last example shews that the language of a people may sometimes give a general idea of their character and habits: for as the word "*comfort*" being peculiar to the English, indicates at once that they are (or should I say *were*?) a nation fond of that sort of quiet enjoyment which this word signifies; so on the contrary, the nationality of the word "*ennui*," and the frequency of its occurrence among the French, evinces them to be a people

fond of gaiety and exciting pleasures, and liable, consequently, in their absence to that listlessness and lassitude of mind which this word implies.

Thus I trust I have shewn, that the study of languages is not a mere effort of memory, a study which affords no field for the exercise of the other powers of the mind, or from which no benefits can be derived ; but on the contrary, that it is one in which the greatest scope is given for the display of all the intellectual faculties, and which may, under the blessing of God, tend to confirm and increase pleasures of the highest order ; those, that is, which are derived from religion itself.

OF LANGUAGE IN GENERAL, AND THE
ORIGIN OF WORDS.

BEFORE I proceed to state what appears to me to be the best method of learning languages, it will be proper to take a general view of the nature and origin of language. Language, then, is the medium through which our ideas, or conceptions, or feelings, or whatever else we may choose to call the thoughts and affections of the mind, are conveyed from one person to another. Now, although this may be done three ways, by signs, or motions of the limbs of the body, by written characters, and by sounds, the latter method only, in strict propriety, can be called language, that word being derived from the Latin, *lingua*, a tongue, because that is the member by which sounds are formed. Yet we are not to suppose that

sounds are *necessary* to the communication of ideas. A great deal may be done by simple signs ; and every thing that sounds can accomplish, by written characters. A man may express anger, or pleasure, approval, or disapprobation, as forcibly by a motion of the brow or the mouth, as by any sounds ; often a great deal more so. And a shipwrecked sailor who is thrown among a nation of savages, will be able by the motions of his hands to make known his disaster, to supplicate for pity, and to ask for food. Mere signs, however, must ever be a very defective mode of communication between man and man ; but it is not so with written characters. These latter are capable in themselves of conveying whatever can be expressed by sounds. They are, in fact, language addressed to the eye, as speech is addressed to the ear ; and since the eye is able to run over a number of written characters much more rapidly than the ear can receive a succession of sounds, they have, in this respect, greatly the ad-

vantage. Thus a person may read in an hour more words than he could receive by the ear in three. It may perhaps strike some of my readers, that it is not correct to say that written characters stand for ideas, since it is rather the words or sounds they represent which convey the ideas, and not the characters themselves. Now I grant, indeed, that in reading our own language, which we are constantly in the habit of hearing spoken, we probably gather the sense of an author principally, although not altogether, by converting the written words into sounds in the mind; but this is by no means so much the case in reading a foreign language, as is apparent from the well known fact, that a passage in a Greek or Latin author, for instance, shall be quite unintelligible when read, the meaning of which shall strike us instantly that we cast our eyes upon it. And the truth of the above assertion, namely, that the eye is equally capable of conveying ideas to the mind by means of written characters, inde-

pendently of their connexion with sounds, as the ear is by words spoken, is rendered certain by what has been effected in the case of the deaf and dumb, who are taught to read and write, and to hold a conversation, if I may so express myself, upon abstract subjects, and all this clearly, without the intervention of sound.

Language, then, without confining ourselves to the etymology of the word, may be understood to signify any method by which what passes in the mind of one person is conveyed to another. This is usually done by sounds, called words ; or by characters representing those sounds. To learn a language, therefore, is to learn the sounds and characters which represent ideas and things in that language, so that when we hear the one or see the other, the mind directly understands what they mean. But whence did language originate ? And which was the first language ? And whence came the great variety of languages there are now in the world ? Have they all one common

source, or are they many of them entirely unconnected with each other? These are curious and interesting questions, and I shall, I hope, be excused if I digress a little from my main subject in order to consider them.

In the first place then, how did language originate? or, in other words, how came man first of all to express his conceptions and feelings by words? I know of but one answer that can be given to this question; God, at his creation, implanted in him the will and the power so to do. If there had not been this instinctive faculty in Adam, how could he have given names on the day of his creation to all the animals as they passed before him? (Gen. ii.) This, as being a Scriptural fact, may be treated lightly by the scoffers of our days. But I would ask such persons, independently of this fact, if there had not been some such faculty given to the first parents of the human race, how could we have had any language at all? Do they suppose that

speech is an invention, like printing or gunpowder, and which has been gradually improving and perfecting? The absurdity of such an idea must strike every one. But if it be not an invention of man, then it must be an instinctive faculty implanted by the Creator in Adam when he was formed. Indeed this may, I think, be proved to demonstration, precisely in the same manner as we prove that all created beings which necessarily have a beginning, owe their existence to a Creator who has no beginning. For, as we know that we received our being from our parents; and they from theirs, and so on; and, going back in this manner, are compelled at last to acknowledge the existence of an eternal first cause, self-existent, without beginning, the author of all things; so may we trace the origin of language. For it is certain that we received the language we speak from our parents, or those we were brought up with; and they, also, in like manner, received it as children, from those who went

before them ; and thus at length we must come, as in the other instance, to the first progenitors of us all, who received their language from God. It may, perhaps, be objected, that this argument is not conclusive, because language is a thing continually changing, and that which we speak is very different from that of our forefathers. This circumstance however, no more affects the force of the argument, than the difference between a Greenlander and a Patagonian, which is easily accounted for, affects the other argument for the existence of a first cause, the creator of an original pair from whom all the inhabitants of the earth derive their being. That neither children or grown up people would speak at all, if they did not hear others speak first, is a matter of experience, not a theoretical position. It is, I say, a thing proved by indisputable facts, and therefore requires no other arguments to confirm it. The facts I allude to are the two following. First, the case of the deaf and dumb. It is well ascertained

that the latter defect is owing to the former. That is, dumb people generally, although not always, are unable to speak, not from any defect in the organs of speech, but simply because they cannot hear. Now, if speech, or the expression of ideas by the utterance of sounds, were the result of an inborn impulse, would not persons born deaf utter sounds of some kind or other, especially when moved by any strong feelings, seeing that they possess the power of doing so as well as other human beings? But this they never do of their own accord,¹ but continue silent all their lives, which clearly shews, I think, that we should not speak at all, if we did not in our infancy hear others do so. The second fact I referred to is still more conclusive. It is the case of Peter the wild boy, who was found when about twelve years old in the forest of Hanover, and brought over to England in

¹ Dumb people may be taught to speak, with great labour, by being made to watch the motions of the lips. Several remarkable instances of persons so taught are mentioned in the *Encyclopedia Metropolitana*; Article, *Dumblness*.

the reign of George I. When found, he spoke no language, and what is more extraordinary, although he lived many years, and great pains were taken with him, he could never be made to utter articulate sounds. From this instance we may infer, not only that language is acquired by hearing others speak, but also, that if the organs of speech are allowed to remain a long time unemployed, they may become incapable of forming words.

From these considerations, then, it appears, that language, or speech, must have been originally imparted by the Creator to Adam, who endued him at his creation with the faculty of expressing, as it were instinctively, by articulate sounds, whatever he thought or felt. It is vain for us to inquire how this faculty was imparted. It was done by the *fiat* of omnipotence; and he who doubts the power of the Deity to bestow such a faculty, may as well at once deny his existence. I would suggest, however, whether it be not *possible* that there

may be a sort of eternal, essential connexion, between certain articulations and ideas. I mean, so that certain articulate sounds, correspond with, and express certain things, by a natural connexion which there is between them. Or, if this cannot be, then God must have given to man originally an intuitive knowledge of the meaning of those arbitrary sounds by which he was pleased to express his will and purposes. How else could he have understood the meaning of the prohibition given to him concerning the tree of knowledge, and the denunciation attached to it, “on the day that thou eatest thereof, thou shalt surely *die*.” Death was a thing about which he could know nothing excepting so far as the word conveyed its own meaning to his mind. In any case, then, the power of speech must be regarded as an especial endowment bestowed upon our first parents by the Almighty. With them it was natural,—coeval with their existence, in all its perfection ; with us it is acquired. Yet we may hope, when we shall

have laid aside these frail bodies, and “ this corruptible shall have put on incorruption, and this mortal have put on immortality,” that we shall be gifted with the same power as was possessed by our first father in his state of innocence, and be able, without thought or study, to communicate to all, and receive from all, with the most perfect ease, and without fear of misapprehension or mistake, whatever we think or feel. The inhabitants of the kingdom of God will have but one language, as they will have but one heart and one mind. But leaving this digression, which I trust needs no apology, let us now proceed to the second question, Which was the first language? And this I shall dismiss in a few words, both because I cannot find that the learned throw much light upon it ; and because, if it did appear that there was any possibility of answering it satisfactorily, I feel myself incompetent to the discussion, from being perfectly ignorant of the Sanscrit and Chinese, undoubtedly two of the most

ancient languages in the world ; and which, therefore, may both put in their claims for originality. I shall only observe, that the Jews, and others, who maintain that the Hebrew was the first language, that in which God spoke to Adam, rest their argument chiefly upon the signification of the names of men and places mentioned in the Scriptures. They argue that since these names continue the same without any change, and the derivation of them cannot be traced to any other language than the Hebrew, therefore, it necessarily follows, that the Hebrew must have been the first language of all. As for instance, *Adam*, was so called, because he was made out of the ground, *Adamah* ; *Eve*, or *Charvah*, because she was the mother of all living, from *Chaiyah*, to live : and so on. They argue also from the name of God in Hebrew, *JEHOVAH* ; which signifies the self-existent, and thus expresses the distinguishing characteristic of the Deity, which is not the case in any other language.

Also, from the circumstance that words evidently of Hebrew origin are found in almost all languages with which we are acquainted, whereas there are no Hebrew words derived from foreign sources. Lastly, they argue the originality of the Hebrew from its simplicity and purity, in which respects it surpasses, perhaps, all others.

Such is a brief summary of the arguments used by Walton in his *Prolegomena* to the *Polyglott*, c. 3. for the originality of the Hebrew, of which opinion he was a strenuous advocate: many learned men, however, have taken the contrary side of the question, and

“ ——— *adhuc sub judice lis est.*”


In truth, it seems impossible for us at this distant period of time to determine a point respecting which both sacred and profane history are silent, and which is necessarily involved in much obscurity.¹ But whether

¹ The foolish story in Herodotus upon this subject is hardly worth noticing. The facts, as related by him, are briefly these. A certain king of Egypt wishing to ascertain which was the

the Hebrew be the first language or not, it is certainly one of the most ancient of languages, and, on account of its being consecrated, as I may say, to holy purposes, the most interesting in the world. With respect to the origin and connexion of the various languages which now exist, this also is a subject so complicated and difficult, that volumes might be written upon it to little purpose. Revelation tells us that at one time all the inhabitants of the earth were of one language, but that in consequence of their attempting to build the tower of Babel, God confounded their language, and scattered them over the face of the earth. Both the crime and punishment of these men has given rise to much discussion. The best explanation I have met with of the matter is given by Dathe, in his

most ancient language, caused two children to be taken from their mothers as soon as they were born, and had them suckled by goats; persons being appointed to watch them, and mark what sounds they should first utter. At length one of them cried out, "*Bec, Bec,*" which the king found after diligent search, was the word for *bread* in the Phrygian language. Hence he concluded, that both this people and their language were the most ancient. HERODOTI HIST. LIB. II. S. 2.

preface to Walton's Prolegomena, who takes it from Perizonius. He supposes, that the object the descendants of Noah had in proposing to build the tower of Babel was that it might serve as a sort of place of rendezvous to them; so that, however far distant they might wander with their flocks and herds in the plain, they would still be able to return to their city whenever they pleased, being directed by this tower, which they, perhaps, expected would be seen from every part of the earth. He would therefore translate the words which we render, "*Let us make us a name.*" "*Let us make us a sign, or a beacon, lest we be scattered abroad over the face of the earth;*" which translation is certainly preferable to the former, because it makes the reason assigned for building the tower a good and sufficient one, which the other does not; for how should their *making a name* prevent their being scattered over the world? ¹

¹ Pref. p. xii. &c. He shews that  may signify a sign, by reference to Isaiah lvi. 5. 1 Sam. xv. 12.

But it may be said, there was no great sin in this. Certainly not; nor, as the author just quoted observes, do these men appear to have been guilty of any sin, excepting thus far, that as God willed that they should spread themselves over the earth, it was sinful in them to attempt to keep together. With respect to the means by which their design was thwarted, Walton and many others suppose that they were actually made to speak a variety of entirely different languages, by a divine impulse upon their minds; but the account given in Genesis xi. seems to imply, not that they all spoke different languages, but merely that they were unable to understand each other, in consequence of some confusion and indistinctness in their pronunciation. In the first verse it is said; "*and the whole earth was of one language and one speech,*" literally, "*of one lip, and of the same words.*" That is, I conceive, they all used the same language, and pronounced it in the same manner. But in verse 9 we are

told that the city was called *Babel*, because God there confounded not the language, (דברים *words*) but the speech or pronounciation (שפה *lip*) of the whole earth. And this, then, appears to have been the true origin of all the various languages which now exist in the world. They are all, probably, derived from one common source, and in the first instance were only so many dialects of the primitive tongue, but by length of time and peculiarity of circumstances, have now become distinct and separate. This view of the subject is confirmed by those traces of resemblance which are discoverable amongst all known languages; from which circumstance we may conjecture that they all originally sprang from the same root. But of this I shall speak more particularly in treating of the connexion of languages with each other; the next subject that claims attention is that of grammar.

OF GRAMMAR IN GENERAL.

GRAMMAR has been defined to be, "the art of speaking and of writing with propriety;" but never was there a generally received definition, in my opinion, more incorrect and defective. We might as well say that *harmony* is the art of singing and of playing upon an instrument with propriety; for grammar is in language, exactly what harmony is in music. Grammar is not an art, any more than harmony is an art; they are both rather *parts* of a science with which it is necessary to be acquainted in order thoroughly to understand the respective sciences to which they belong. Harmony is a part of the science of music; grammar of that of language. And as the former may be defined to be "the result of a right combination of sounds;" the latter

may be said to be “the result of a right combination of words and phrases;” or, in another sense, “that part of the science of language which relates to the etymology and formation of words, and the proper combination and position of them in a sentence.” The science of grammar, therefore, is that which enables a person to understand the *rationale* of language, and to enter fully into its form and structure. But so far from its being “the *art* of writing and speaking with propriety,” a person may be able both to write and to speak with perfect correctness, without any knowledge of grammar whatever, merely from the habit of reading the best authors in a language, and hearing it correctly spoken. And hence I would remark, by the way, the absurdity of laying so much stress upon the knowledge of grammar in the very commencement of learning a language. For as to all the ordinary uses of language, they may be had without any knowledge of grammar at all, as is proved by daily expe-

rience, since ninety-nine persons out of a hundred, probably, know little or nothing of the grammar of their mother tongue. At the same time, it must be admitted, that before we can be said to know a language *scientifically*, we must be acquainted with its grammar; nor would I be understood by the above remarks, to detract from the utility and importance of grammar in the study of languages; only it seems to me usually to be put in its wrong place. But of this hereafter. I shall now offer a few remarks upon the structure of language generally, that is, upon universal grammar.

Most grammarians divide the various words of which language is composed into nine different sorts, which they call "parts of speech:" and there are undoubtedly in all languages words so unlike each other in character and power, as to warrant our distinguishing them by different names. The words "*a horse*," for instance, convey quite another sort of idea to the mind from the words, "*they love*:" the former denote

a thing, the latter an act or passion. A careful examination, however, will convince every attentive observer, that these "parts of speech" are not so entirely distinct from, and unconnected with each other as we might at first suppose; much less that they are the mere arbitrary formations of fancy or chance. As the right understanding of this matter will greatly assist the student in finding the roots, and in acquiring a scientific knowledge of a language, I shall here briefly state my ideas upon the subject. It is evident, then, that the first sort of words which men would naturally employ in communicating their ideas to each other would be *names*, or, as they are commonly called, *nouns*. For our ideas being always conversant about some action, passion, or thing, and words being nothing more than names, or signs of ideas, it necessarily follows, that in communicating their ideas, men must in the first instance have made use principally of *nouns*. And in fact, if we come carefully to analyse

a sentence, even in the artificial languages of modern times, we shall find that the greater part of the words of which it is composed are originally nouns, or substitutes for them, and that the same sense may be expressed exclusively by the latter. To make my meaning plain, and to shew that the above is not a mere vague assertion, I shall illustrate it by an example. For this purpose let us take the first two or three lines of Hamlet's soliloquy :

“ To be, or not to be? that is the question.
Whether 'tis nobler in the mind to suffer
The stings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them ?”

A more artificial passage than this is hardly to be met with ; yet the sense of it might be expressed by nouns only, if language were in a natural state ; as thus,—

“ Existence, non-existence? question.
Nobility mind greatest, sufferance
Stings, arrows fortune enraged ;
Greatest, bearing arms opposition sea troubles,
Opposition, troubles end.”

Absurd and nonsensical as this may appear, it is only because we are not used to such a manner of expressing our ideas. Many passages *literally* translated from other languages would to us seem equally senseless and ridiculous. As for example, the first three lines of the first satire of Horace, which, literally translated, run thus :

“ How is done, Mæcenas, that no man which to himself lot,
Whether reason may have given, whether lot may have thrown against, with that,
Contented may live ; may praise different things those following.”

Can anything be imagined more like a mere jumble of words than this? Yet in Latin it is perfectly intelligible, and even elegant. We are not then to suppose, that, because if we attempt to express our ideas in any modern language by nouns only we make nonsense, the other parts of speech are essential to language. A modern writer ¹ has shewn that most, if not all of

¹ HORNE TOOKE —This however was not a discovery of his

the English particles are really verbs, and those verbs might, perhaps, be all proved to be originally nouns. But what then is a verb? This question has puzzled grammarians more than any other, and has never been answered satisfactorily. Tooke says indeed, that "a verb is a noun and something more," but he no where tells us what that something more is. Now it seems to me that that "something more" is the *agent of the act*. May not a verb, in short be defined to be a word signifying a quality, an act, or a passion, which is joined with another noun or its substitute, a pronoun, denoting the agent or subject? A verb cannot stand by itself. It conveys, when alone, no distinct idea to the mind. The words *runs, eats, thinks*, by themselves mean nothing. We naturally ask, What runs? What eats? What thinks? Nor are the imperatives an exception. For when we say, "Run;" we mean, "Run

own. At least, Koeber had done with the Hebrew particles, what Tooke has done with the English ones, a hundred years before.

thou," the pronoun being of necessity understood. And as for the infinitives, they are not properly verbs at all, but rather *ipsô factô* nouns, which may always be substituted for them. As for example, *to love*, is, the act of loving; *to live*, the act of living. Thus we may say, either "To love our enemies is a Christian duty," or, "The loving of our enemies, &c." "To live is pleasant," or, the act of living, &c.

To shew more clearly the grounds upon which this theory of verbs is founded, and the use it may be of in finding the roots of words, and in acquiring a correct knowledge of a language, I shall now proceed to analyse what are termed by grammarians the conjugations of verbs in some of the dead languages, a careful examination of which will, I think, plainly shew that the preceding remarks are founded in truth.

I begin with the Hebrew, as the most ancient. This language has but two tenses, the past and the future; or, as some say, the past and the present. The form of the

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past tense, which is usually put first, is as follows :—

Lamadti	I learnt.
Lamadta (mas. ¹)	Thou learnedst.
Lamadt (fem.)	Thou learnedst.
Lamad (mas.)	He learnt.
Lamedah (fem.)	She learnt.
Lamadnu	We learnt.
Lamadtem (mas.)	Ye learnt.
Lamadten (fem.)	Ye learnt.
Lamedu	They learnt.

A cursory observer might suppose that the several changes here were merely arbitrary, yet they are, in fact, formed with the greatest regularity and simplicity, by the union of the personal pronouns with the root, which is itself a noun. To make this clear. The personal pronouns in Hebrew are,—

Ani	I.
Attah	Thou (mas.)
Att	Thou (fem.)
Hu	He.
Hi	She

¹ In Hebrew, and Arabic, and I believe most Oriental languages, the verb varies in the second and third persons, according to the gender of the nominative.

Anachnu	We.
Attem	Ye (mas.)
Atten	Ye (fem.)
Heem, or Heemu	They (mas.)
Heen	They (fem.)

Now the root of the verb is Lamad—learned. Observe, then, the formation of the numbers and persons :—

Lamad-ani (Lamadti)	I learned.
—— attah (Lamadta)	Thou learned.
—— att (Lamadt)	Thou learned.
—— (root)	Learned.
—— hi (Lamedah)	She learned.
—— anachnu (Lamadnu)	We learned.
—— attem (Lamadtem)	Ye learned.
—— atten (Lamadten)	Ye learned.
—— heemu (Lamedu)	They learned.

Hence it appears evident, that the first person of this tense is compounded of the root and of the final syllable of the pronoun *ani*, I ; the second of the root, and the pronoun *attah*, thou, and so on. And thus, also, the future, or present, is formed ; only that the pronoun is prefixed instead of being affixed to the root. Something the same, also, will be found to be

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the case in the Greek and Latin ; but in these the numbers and persons are formed more frequently by means of the auxiliary verb “ to be.” To give some examples. The following is the form of the present tense of the auxiliary in Greek :—

Eimi	I am.
Eis	Thou art.
Esti	He is.

DUAL.

Eston	Ye two are.
Eston	They two are.

PLURAL.

Esmen	We are.
Este	Ye are.
Eisi	They are.

And the first person singular is Ego—I.

From these, then, are formed, also, the numbers and persons of the present active, thus :—

SINGULAR.

Tupt-ego,	tupto,	I beating.
— eis,	tupteis,	Thou art beating.
— esti,	tuptei,	He is beating.

DUAL.

Tupt-eston, tupteton, Ye, or they, two are beating.

PLURAL.

— esmen, tuptomen, We are beating.
 — este, tuptete, Ye are beating.
 — èisi, tuptousi,¹ They are beating.

SO THE PARTICIPLE PRESENT.

Tupt-on, tupton, }
 — ousa, tuptousa, } Being beating.
 — on, tupton, }

The formation of the numbers and persons in these instances is obvious and simple. In many of the Greek tenses, however, the manner of their composition is not so easily discoverable ; yet, reasoning from analogy, we may suppose that they are formed after some method or other. I have little doubt, indeed, that they are all compounded of the root and the auxiliary verb, the forms of which are now lost.

¹ A celebrated grammarian observes, that “probably the original form of the third person plural is ‘onti.’ But this is evidently a mistake.

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In the Latin, the truth of this theory is still more evident and striking. That I may not waste time and paper, I shall take it for granted that the reader knows how to conjugate the verb “esse,” to be. Supposing, then, the root of the verb *amare* to be *ama*, denoting the act of loving, or love in the abstract, (perhaps from the Hebrew (אם) *am*, a mother) we have:—

INDICATIVE PRESENT.

Ama-ego,	amo,	I loving.
— es,	amas,	Thou art loving.
— est,	amat,	He is loving.
— sumus,	amamus,	We are loving.
— estis,	amatis,	Ye are loving.
— sunt,	amant,	They are loving.

PRETERPERFECT.

Ama-fui,	amavi,	I was loving,
— fuisti,	amavisti,	Thou wast loving.
— fuit,	amavit,	He was loving.
— fuimus,	amavimus,	We were loving.
— fuistis,	amavistis,	You were loving.
— fuerunt,	amaverunt,	They were loving.

FUTURE.

Ama-fuero,	amavero,	I shall have loved.
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Again, we have :—

Dux, or, ducs-ego,	duco,	I a leader.
————— es,	ducis,	Thou art a leader, &c.
Rex, or, regs-ego,		I a king, &c.

It is needless to multiply examples. Those which have been adduced sufficiently illustrate the theory I am endeavouring to establish ; the sum of which is, that the *roots* of all verbs in all languages (for what has been observed of the conjugations of verbs in Hebrew, Greek, and Latin, is true also of the Arabic and Persian, and, I believe, I may say of every other language), are nouns or substantives ; and that the moods and tenses are formed from the root, either by the addition of the pronoun, or of the substantive verb, signifying being or existence. That there may be some few evident exceptions, and that there may be very many words, and perhaps tenses, of which we cannot trace the origin, or, in fact, give any account, I readily admit ; but that the general principle here asserted is

true, must, I think, be granted by all those who will take the trouble thoroughly to investigate the subject.¹ But, supposing this theory to be correct, can any practical uses be made of it? Undoubtedly many. In the first place, it will enable us to arrive at the true primitive meaning of the verbs, and other derivatives, in a language; and, consequently, to understand more readily their power and precise signification. Nothing puzzles and perplexes a person so much in learning a language as the numerous, different, and, sometimes, even contradictory meanings, which he finds given in lexicons and dictionaries, to the same word. He meets, for instance, with the Latin word "*Facio*;" he looks for it in the dictionary, and there finds twenty-four meanings assigned to it, some of them almost opposite to each other, as, *to do*, *to cause to do*, *to hinder*, &c.; how is it

¹ It was not until some time after the above remarks were written, that I discovered that Professor Lee has given exactly the same account of Hebrew verbs.

possible, amidst this variety, that he should know which to choose, when, perhaps, he is, at the same time, ignorant of the meaning of half the other words in the sentence? But, if instead of these twenty-four meanings he were to find the true primitive signification of the root, he would then get a clear idea of the real power of the word, and be able to apply it in all its various uses. I cannot, indeed, but regret that we have no lexicons or dictionaries constructed upon this principle; that is, in which the root should be first given with its meaning, and then the several derivatives and compounds. To convey a clear idea of the method proposed, I shall, by way of illustration, give an example in each of the three principal languages. And first, in the Hebrew let us take the word חבל (chevel). The first meaning assigned to this word in Buxtorf is, *to give or receive a pledge*; then, *to corrupt, destroy*; afterwards, he says it signifies, as a noun, *corruption, destruction*; a rope; acute pain;

a *pledge*, &c. ; now it *has* all these meanings, but who can trace any connection between them when thus given ? Instead, then, of making the verb the root, I would put the whole in the following form, in which, I think, the connection between the various significations of the word will seem easy and natural :—

חבל (chevel) a twist, contortion.—

Hence :—

1st. A rope, anything *twisted*.

2d. A portion, or heritage ; because measured by a *rope*.

3d. In the plural, acute pains, labour pains ; *i. e.* inward *contortions*.

4th. In fem. plural, crafty or prudent counsels ; *i. e.* *complicated*, woven, or *twisted* as it were together.

5th. A pledge, because it *binds* or *entangles* one man with another.

And, hence the verb signifies, to give, or receive a pledge ; to be in labor, to bring forth, &c.

Thus it appears that all these various

meanings of the word תָּבַל are closely connected with one another ; and are, in fact, only different applications of the same original idea.

So in the Greek we should have :—

Μελ,	Care, purpose, intention.
— λω,	I purpose, am about to do.
— ει,	(imper.) It is matter of concern.
— εταω,	I make matter of concern.
— ισσα,	A bee, <i>i. e.</i> a careful thing.
— ι,	Honey, the produce of the bee.
— ωδορ,	A singer, one who <i>concerns</i> himself about songs.
— ημα,	A purposing, delay,—&c. &c.

And in Latin :—

Fac,	Primarily, stands for the idea of doing, acting, making. Hence,—
— io.	I do, make.
— tum,	A deed, thing done.
— ilis,	Doable, easy.

COMPOUNDS.

Difficilis,	(<i>dus</i> (Greek) <i>facilis</i>) Hardly doable, difficult.
Con-ficio,	I finish, perfect.
Ef-ficio,	I effect, bring to pass.
Re-ficio,	I make again, repair.
Suf-ficio,	I do under, or instead of, I am sufficient,—&c. &c.

A lexicon constructed upon this plan would, I conceive, be invaluable to the philological student (I do not say it would be adapted to mere school boys), and save an immense deal of labour. Perhaps the hint here given may induce some person to undertake the work, who has more learning, and more leisure, than can be expected in the minister of a country parish; for a great deal of both would certainly be requisite, as well as much judgment and persevering research.¹

But to return from this digression. A second practical benefit resulting from taking the preceding view of the structure of language is, that it will considerably facilitate the acquisition of the conjugations and irregularities of verbs, as they are usually called. To any person who imagines that the conjugations of verbs are merely arbitrary, their apparent irregu-

¹ The Greek lexicon of Scapula, and most of the Hebrew lexicons, are constructed something upon the above plan; but their authors were none of them sufficiently careful to trace the roots to their primary meaning.

larities must be very perplexing ; and even what are denominated *regulars*, especially in Greek and Latin, will take a long time to commit to memory. But when we understand that all the tenses of verbs, or nearly so, are formed by the union of the root with the tenses of the auxiliary verb, or with the pronouns, we shall then have a key to guide us to the formation of the tenses of every verb ; and when we thoroughly understand one, we shall, in a manner, understand all. For as to what are called irregular verbs, although there may be many both in Greek and Latin to us inexplicable, they are most of them, in fact, either compounds of the auxiliary, or else the tenses which seem to be irregular are derived from some other root. Thus, in Latin, *Possum* is plainly compounded of *pot* and *sum* ;—hence it makes—

pot-es,
 pot-est,
 pot-sumus, (by contraction possumus) &c.

So *Nolo*, is *non volo* ; *Malo*, is *magis volo*, &c.

With regard to other verbs, the tenses of which are entirely unlike each other, they should rather be called defective than irregular. As for instance, *ερχομαι* in Greek, and *fero* in Latin. The former, grammarians tell us, makes *ηλυθα* and *ηλθον*, in the perfect and second aorist ; and the latter, *tuli* and *latum*, in the perfect and supine ; but is it not absurd to represent *ηλθον* as derived from *ερχομαι*, or *tuli*, &c., from *fero*, when it is evident that they are formed from verbs which had become obsolete before grammars were composed ? *ηλθον* from *ελθω*, *tuli* from *tulo*, and *latum* from *lo* ? These irregularities, then, when properly explained, afford no objection either to the principle or use of the theory ; on the contrary, they make its use more apparent.

But, lastly, the taking this view of the subject must prove of great use in aiding the memory in acquiring a *copia verborum* ; for when the student has thus obtained the

true primitive meaning of any root, he will then have got a key, or at least a sort of *memoria technica*, to all its derivatives and compounds. I say *a key* to them, because many of the derivatives of roots are so different in meaning from the original, that although it may be easy to trace a connection between them when it is pointed out, no one would have immediately perceived it of himself.

The truth of this remark is evident from the examples already given ; more especially from that in the Hebrew. Whoever remembers that *chevel* signifies a *twist*, will easily call to mind all its other meanings. Perhaps it may be objected to the preceding remarks, that the roots of all verbs cannot be nouns, because since no sentence is complete without a verb, the latter cannot be derived from the former, but must be coeval with them. It has, however, already been shewn, that although as languages are now constructed, no sentence is complete without a verb, it does not follow that

it must necessarily have been so always ; but, on the contrary, that all sentences might be expressed by nouns only.

But it may be asked further, without verbs how should we mark the time *when* anything was said to be done, thought, or spoken ? Undoubtedly, in order to mark time with precision, tenses, and consequently, verbs, are requisite. But the reader will observe, that when I maintain that *nouns* and not *verbs* are the roots of words, I am speaking of language in its primitive and most simple form, and not in its present artificial state. However, that time may be in some sort expressed without the use of tenses, although not, perhaps, with perfect accuracy, will be readily seen by a few examples. Take, for instance, the words, “ *Peter, good man ;*” standing thus by themselves, these words may have reference to time either past, present, or future. They may mean either that Peter *was* a good man ; or, that he *is* a good man ; or, that he *will be* a

good man ; but in most cases the circumstances of the person spoken of would determine which of the three senses was meant.

If, in using these words, I were speaking of the Apostle Peter, every one would know that I meant to say he *was* a good man. If of any living person grown up to man's estate, it would be understood that I spoke in the present tense, and that I intended to say, He *is* a good man ; and if of a child, or one of a notoriously bad character, that I meant to express a hope that he would *become* a good man at a future period. And thus it is in the Chinese, if the accounts modern writers give of that language be correct ; for according to them its verbs have neither mood, tense, number, nor person, nor, in short, any of those variations or inflections which to us appear indispensable ; yet the Chinese write books and hold intercourse with each other, as well as we do, without them, which shews that they are not essential to language. That

this defect must cause ambiguity there can be no doubt; we experience it even in the Hebrew, in which there is not so great a deficiency as in the Chinese, there being, as before observed, two tenses clearly distinguished; notwithstanding, this very circumstance makes strongly in favour of the theory here maintained respecting the primitives of words, and shews its importance; for since what are called the Chinese verbs have no inflections of any kind whatever, is it not probable that they are really nouns, that is, names indicative of things, qualities, actions, or passions? So that if a Chinese wanted to say, " Brutus will kill Cæsar to-morrow;" he would express himself thus: " Brutus death Cæsar to-morrow." I have no authority for saying that a Chinese would so express himself, farther than the above general information, that the verbs have no tenses, &c., from which I infer that such would be the case. At all events the illustration shews how the sense of verbs may be expressed by nouns.

It is not my intention to enter further into the subject of grammar ; my object in the foregoing remarks is merely to shew the general structure of language, and to establish the doctrine that nouns, and not verbs, are the roots of words ; and to prove the importance to a person studying languages of endeavouring to find out the original idea, the *essential part* of words, so to speak, without any reference to gender, number, mood, tense, or person, which are in fact mere accidents. It should be observed, however, that what has been said, is meant to apply principally to the dead languages, not to the modern languages of Europe.

OF THE CONNEXION OF LANGUAGES WITH
EACH OTHER ; AND THE ORDER IN WHICH
THEY SHOULD BE LEARNT.

THAT all languages are derived from the same source, and are therefore connected with each other, being in fact originally only dialects of that spoken by Adam, is an opinion entertained by many learned men, and in confirmation of which some strong arguments have been adduced. To shew however at large the grounds on which this hypothesis is built, would not only require much more space than it is intended this volume shall occupy, but also much more learning than I pretend to possess. It may however be satisfactory to some of my readers to see a few examples of this connexion between two languages, which are, perhaps, as unlike each other in sound

and structure as any two languages in the world: I mean the Hebrew and Latin. The following are some of the most remarkable that have occurred to me :

HEBREW.	LATIN.
Bra ¹ , Creation, or he created.	Cre-o, I create
Ge-ver, Strength, excellency, a strong man	Vir, A man
Dur, Continuance	Dur-us, Hard, enduring
Yain, Wine	Vinum, Wine
Moth, Death	Mors, Death
Obed, or gnobed, Service	Obedire, To serve, obey
Paras, or pars, Division, separation	Pars, A part
Peri, or phr, Fruit	Fructus, Fruit
Sac, A sack	Saccus, A sack ²
Sal-em, Peace, soundness	Sal-us, Health, &c.
Tul, He carried	Tul-i, I carried
Ur, Light, fire	Ur-o, I burn.

These coincidences are obvious and incontestible ; and although only twelve, in num-

¹ May not the name of the Hindoo deity *Bram*, or *Brehm*, who is represented as the *creator* of all things, be derived from the Hebrew? If so, then we have in this single instance the same root for one word in Hebrew, Sanscrit, Latin, and English.

² It is rather remarkable that this word is the same, I believe, in almost all languages.

ber, are sufficient of themselves to render the idea of an original connexion between the Hebrew and Latin not improbable. By a diligent and careful investigation no doubt their number might be greatly increased. I could point out many others, but as they would perhaps appear, at first sight, far-fetched and improbable, I forbear. Many similar coincidences have been shewn by various authors to exist between the Greek and Hebrew ; and also between the latter language, and the Teutonic and Sclavonic¹. In our own language there are words not derived from the Latin which resemble the Hebrew, as :

HEBREW.	ENGLISH.
Bush, or bash,	To be ashamed, <i>a-bashed</i> .
Erez, or erdth ² ,	Earth.
Has,	Hush.
Sebang, or seveng,	Seven.

Now it seems to me that only one or two coincidences of this kind, in languages so

¹ Walton's Prolegomena, p. 77.

² The orientals sometimes give this sound to *z*. Thus the Persians call the poet Hafez, *Hafedth*.

remote from each other, may well awaken a suspicion of this universal connexion of languages for which I am contending. For how else are they to be accounted for? Is it likely, amidst the infinite variety of sounds the organs of speech are capable of producing, that two nations, entirely unconnected with each other, should in a single instance, much less in a great many, fix upon the same sound to denote the same thing? But it may perhaps be argued, on the other hand, that if all languages were derived from the same source there would be a much greater resemblance between them than is found to exist, and that instead of there being a few words here and there like each other, all the words, or at least the majority, in every language would bear the marks of their common original. This, however, is a very mistaken notion, and such an objection would never be made by any person acquainted with the changes which words, in the early stages of a language, are continually undergoing. To give

the reader some idea of these changes, and of the manner in which primitive words are altered by passing into another language, it will be sufficient to produce one or two examples. Take then the English word *Bishop*, and the French word *Eveque* ; what connexion does there appear to be between them ? There is not a single letter in either of them the same. Would any one then suppose that these two words had a common origin ? Yet they are undoubtedly both derived from the Greek word *ἐπισκοπος* (*episkopos*). The English word, by dropping the initial and final syllables, and changing the p into b, and the k into h, thus :

Episkopos, biskop, bishop.

The French by a still greater change in the form of the Greek, thus :

Episkopos, ebiskopos, evisk, evêsqe, evêque.

Again, who would imagine that the English words, *legal*, *love*, *diligent*, had any connexion with each other, and with the

Latin *lex*? Yet these words, unlike as they are in sound and appearance, and even in sense, may notwithstanding be traced to a common root signifying to *select*, or *prefer*; in the Greek, *leg-ein* (λεγειν); and in the Anglo-Saxon, *hlif-ian*. So *captious*, *deceitful*, and *incipient*, although having scarcely any thing in common apparently either in sense or sound, are all derived from the same root, viz. the Latin *cap-io*, *I take*; which, indeed, different as the above words may at first sight appear in meaning, retains its primitive signification in them all; for *captious* is, *take-able* of, or, ready to *take* offence: *deceitful* is, full of a disposition to *take* from; and *incipient*, is *taking* in hand, beginning¹.

These examples, although a very imperfect specimen, are sufficient to shew what extraordinary changes words undergo by passing into another language. Lapse of

¹ Perhaps the true root of all these words is the Hebrew חָפַץ (*cap*) *the palm of the hand*, or any thing to *take hold of* with.

time also, and abbreviations in composition, make a wonderful alteration in words even in the same language. How different, for example, is *though* from *thafig*; *sitthan* from *since*; yet these were respectively the original Saxon words from which those now in use are derived. What a number of letters are dropped in the formation of the Latin word *interficere*, to kill. This word is composed of no less than four others; and written out in full would contain eight syllables, viz. "*in terram ire facere*," to cause to go into the earth; by contraction these are reduced to five, and the whole formed into one word; but the elements of which it is composed are so run one into the other, that it requires some consideration to separate them and reduce them to their original condition. Thousands of words, no doubt, in every modern language are formed after the same manner, the first elements of which are lost, while the compounds remain.

Now, if we put all these things together,

and consider besides the very small number of primitive words there are, comparatively, in every language, (the Greek, copious as it is, has been asserted not to contain more than two hundred), and the ease with which these roots may have lost their original form by the omission, addition, and change of sounds and letters: will it appear an incredible thing that the primitives of all languages are the same? This general connexion however, supposing it to exist, between all languages is now so little apparent in some cases, as for example, between the Oriental and European languages, that the acquisition of the one is little or no help towards acquiring the other, and it becomes therefore a matter of some consequence to the student to ascertain what languages are so allied to each other, that by learning any one of them he will have prepared the way for the more easy acquirement of all the rest. It being my intention to treat of Oriental languages separately, in considering this question I shall confine

myself exclusively for the present to the languages of Europe. Which then is the language that a person had better begin with who desires to obtain a general acquaintance with the languages and literature of Europe? Every one who has any knowledge upon the subject will anticipate the answer to this question. There can be little doubt that the Latin is the language first to be acquired, both because it is more generally infused into all the European languages in which works of literature are to be found than any other, as well as because of its having, until very lately, been made the sole vehicle for conveying information respecting all other dead languages. I say Latin in preference to Greek, not only on account of its being an easier language, which it certainly is in spite of what some may say¹, and therefore less likely to discourage and disgust a beginner; but also on account of its being decidedly a key to

¹ The strongest proof of this is, that you will find twenty good Latin scholars for one that really understands Greek.

the French, Italian, Spanish, &c., and in short all the principal European languages, which the Greek is not. A man who has a thorough knowledge of Greek, will have nearly as much difficulty in learning any modern European language, excepting of course the modern Greek itself, as one who knows nothing of it; whilst whoever has obtained only a tolerable acquaintance with the Latin, will easily learn any of them he pleases. The reason is, that although the Greek and Latin are in some respects very much alike, and many words in the latter are derived from the former, yet so few Greek words comparatively have passed into modern languages, and most of those which have wear such a different dress in Roman characters from what they do in Greek, that the Greek roots are not readily discoverable, and consequently the knowledge of them affords but little help to the student. To shew the truth of these remarks, I subjoin a few verses from the New Testament in Greek and Latin, and four of the prin-

cial languages of Europe, by comparing of which together it will be easily seen how far they resemble each other.

GREEK.

¹ Idon de tous ochlous, anebe eis to oros ; kai kathisantos autou, proselthon auto koi mathetai autou. Kai anoixas to stoma autou, edidasken autous, legon ; “ Makarioi hoi ptochoi to pneumati hoti auton estin he basileia ton ouranon.”—Matt. v. 1—3.

LATIN.

Videns autem multitudines, ascendit in montem ; cumque sedisset, advenerunt ad eum discipuli ejus. Aperuit autem os ejus, et docuit illos, dicens ; “ Beati sunt pauperes spiritu, quod illorum est regnum cœlorum.”

ENGLISH.

And seeing the *multitudes*, he went up

¹ I use the Roman character for the sake of those who may not understand Greek, although it is giving that language an unfair advantage in the comparison.

into a mountain : and when he was *set*, his *disciples* came unto him : and he opened his mouth and taught them, saying ;—
“ *Blessed* are the *poor* in *spirit* ; for theirs is the kingdom of heaven.”

ITALIAN.

Ed egli, vedendo le turbe, sali sopra il monte ; e, postosi a sedere, i suoi discepoli s' accostarono a lui. Ed egli, apperta la bocca, gli ammaestrava ; dicendo : Beati i proveri in ispirito ; percioche il regno de cieli e loro.

SPANISH.

Y viendo Jesus las gentes, subio a un monte, y despues de haberse sentado, se llegaron a el sus discipulos ; y abriendo su boca, los ensenaba, diciendo : Bienaventurados los pobres de espiritu ; porque de ellos es el reyno de los cielos.

FRENCH.

Et voyant tout ce peuple il monta sur une montagne ; et s'etant assis, ses dis-

ciples s'approcherent de lui ; et *ouvrant sa bouche*, il les enseignoit en *disant* : Heureux les *pauvres en esprit* ; car le *Royaume* des *cieux est à eux*.

The words in *Italics* are derived from, or at least resemble the Latin. The reader will see at a single glance, how large a portion they form of the whole three verses in all the languages. Even in English, which has the fewest, there are no less than eight evidently of Latin origin. On the other hand, there is not a single word in any one of the languages, the meaning of which could be gathered from the Greek alone. And if we were to make a hundred comparisons of the same kind, similar results, or very nearly so, would, I believe, invariably follow. Hence it appears then, that Latin is the best language for the student to begin with ; not only on account of its being in itself so fine a language, and containing so many books worth reading, but also because of the great assistance it affords

in the acquisition of other languages. Every person therefore who wishes to lay a good foundation for obtaining a knowledge of the modern European languages, must learn Latin. Greek may be considered as a distinct study, to be pursued by itself, and not so much with a view to facilitate the acquisition of other tongues, as for its own intrinsic value and excellence.

OF THE GENERAL METHOD TO BE PUR-
SUED IN TEACHING OR LEARNING A
LANGUAGE.

I COME now to the principal object of this treatise, which is to offer a few suggestions respecting the method to be pursued either in teaching or learning languages. Now, without meaning to join in that loose and indiscriminate condemnation of the ways of our forefathers so general amongst a certain class in the present day, who, it may be, "have tasted," but seldom, it is to be feared, have "drunk deep of the Pierian spring;" the old system of teaching languages, and which is still adhered to generally in our schools does, I confess, appear to me to say the least, very ill-adapted to promote the desired end. A system, in fact,

which nothing but early prejudice, and a pertinacious determination to adhere "without rhyme or reason" to the practice of those who went before, could have made persons engaged in education persist in so long. We need no other proof, I think, of the truth of this remark, and the absurdity of their system, than this one circumstance, that they adopt the same method with all ages, without any regard to the capabilities of the scholar; any consideration as to,

"Quid valeant humeri, quid ferre recusent:"

and they thus give to a boy of nine or ten years old the *same sort* of task as they would give to a young man of nineteen. This cannot be right. In teaching a child arithmetic we might as well begin with Algebra; or set him down at once to the problems of Euclid. For the ground on which the old system is defended, which commences with grammar is, that grammar is necessary in order to understand the

rationale of language; and so I say likewise are Algebra and Euclid to understand the *rationale* of numbers. But who ever thinks of thus beginning at the wrong end in this latter case? And yet why not in one case as well as in the other? Only, I imagine, because it is not *customary*. This, however, is not a question to be decided by an illustration; nor ought it, or indeed any other, to be argued with ridicule and banter. Let us then consider it a little more carefully and methodically. The great principle of the advocates of the old system is, that the foundation of the knowledge of a language must be laid in the knowledge of its grammar. They therefore invariably begin with teaching grammar; that is, with obliging the scholar to commit to memory not only the declensions of nouns and the conjugations of verbs, but also numerous arbitrary rules, respecting the construction of sentences, &c. which they call syntax. After the scholar has been employed with these things for six

months perhaps, or more, they then give him an easy book and a dictionary, and without further help he is expected to be able to translate Latin and Greek into English. Now the error of this system consists, in my opinion, not in teaching grammar, (for I would also begin very early with the *elements* of grammar,) but in teaching it exclusively, and in making it for some time the only thing to be regarded; and, further, in leaving boys as soon as they begin to read to make out the sense of an author by themselves, without any other assistance than what our imperfect and badly-constructed dictionaries afford. I would put it to any person's reason whether this is a rational mode of proceeding. Whether it is not laying too much upon a boy of eight or ten years old, to set him to construe the *easiest* Latin author with the help of a dictionary only. Let any grown up person even make the same experiment. Let him learn the Eton grammar through by heart, and then let him try

to translate Phædrus, or Cæsar, or Ovid, and I am much mistaken if he finds his rules of grammar any great help to him. How should they be? The knowing that the verb agrees with its nominative case in number and person, and that verbs transitive govern an accusative, will not enable any person to understand the meaning of a single sentence in a language of which he is ignorant. No; but then he has his dictionary, and he may refer to that; he will there find the meaning of the words in their primitive form, and his knowledge of grammar will aid him in connecting them with each other, and in giving to each its proper signs of case, tense, and so forth. This looks well in theory, but it is disproved by facts. I appeal to every one's experience whether it is not a mistake to think that boys generally make out the sense of a Latin or Greek author by the application of the rules of grammar. The truth is, that the application of rules is a very difficult thing in all cases; and, if ever resorted

to with good effect, must occasion delay. The reason is, that the application of rules requires an effort of the mind, or thought, and whilst this is going on, time must be lost. To apply rules, therefore, a person ought not only to have them all thoroughly fixed in his mind, but he should have also a quickness in seeing at once where and how they do apply. But this quality few grown up persons possess, much less is it to be met with generally in mere boys. On this account all rules, whether they are rules for writing, or rules for speaking, or rules of grammar, however good in themselves, are for the most part useless. We act, and speak, and write, in nine cases out of ten, not by rules, for we have not time to think of them, but instinctively, as I may say, from the impulse of the moment. And then with regard to dictionaries, what a tedious process is it for boys or men either, to be looking out for the meaning of every second or third word in a dictionary. And the worst part of it is, that

after all the end proposed, namely, the making out the sense of an author, is not by this means attained. Before a boy has looked out all the words he does not know in a sentence, he forgets the meaning probably of many of those that came first, and has to look them out again ; and when by dint of continual reference to his dictionary he has got a definite meaning attached to every word, his work is but half done ; he has still to connect the words, and to see whether the first meaning will do ; or if not, he must again turn to his dictionary and try the second, and then a third, until he finds what he supposes to be the right one. Thus a sentence of five or six lines will take him an hour or more, and when at last he thinks he is ready, and goes up to say his lesson, he most probably makes nonsense of it after all. Surely here is a sad waste of time. But it is often urged that all this labour is good for a boy, and induces a habit of application, far more important than even the study itself. I

grant there is something in this. May not, however, such a habit be produced and fostered by other and better means? Is there not danger, lest if we put too many difficulties in the scholar's way, he should be disheartened from attempting anything at all, and give up the task in hopeless disgust? ¹ Should we not likewise have some

¹ The observations of Locke upon this point are admirable, and deserve the serious consideration of all persons engaged in education.—'Though the faculties of the mind,' he observes, 'are improved by exercise, yet they must not be put to a stress beyond their strength. The mind by being engaged in a task beyond its strength, like the body strained by lifting at a weight too heavy, has often its force broken, and thereby gets an unaptness or an aversion to any vigorous attempt ever after. A sinew cracked seldom recovers its former strength, or at least the tenderness of the sprain remains a good while after, and the memory of it longer, and leaves a lasting caution in the man, not to put the part quickly again to any robust employment. So fares it with the mind; once jaded by an attempt above its power, it either is disabled for the future, or else checks itself at any vigorous undertaking ever after, at least is very hardly brought to exert its force again on any subject that requires thought and meditation. The understanding should be brought to the difficult and knotty parts of knowledge, that try the strength of thought and a full bent of the mind, by insensible degrees, and in such a gradual proceeding, nothing is too hard for it. But though putting the mind unprepared upon an unusual stress, that may discourage or damp it for the future, ought to be avoided; yet this must not run it, by an overgreat shyness of difficulties, into a *lazy sauntering about ordinary and obvious things, that demand no thought or application*. This debases and enervates the understanding, makes it weak and unfit for labour. This is a sort of hovering

consider preferable to those of Hamilton, and others of a similar character, because they *do* enable the student to get the true sense of the author, which the latter, from their being so extremely literal, frequently do not; and, at the same time, they do not relieve him from the necessity of some thought and labour in arranging the order of the words, and connecting them together. I would not, however, have him confine himself exclusively to any translation. After he has read with one for a short time, let him first try to make out the meaning by himself, and if he finds he cannot readily do so, then let him refer to the translation. Let him, also, when he has read his daily portion, parse it to himself, that is, make out satisfactorily the structure of the sentences, the cases of the nouns, the moods and tenses of the verbs, and, above all, the primitive meaning of the roots of compound words. He will find it useful, also, to write down, after a time, all the new words that occur in each day's lesson, with

a view to try himself in them before he begins to read again the next day. All these things, it is true, require a little trouble, and may be thought to occupy too much time; but, as I said before, languages cannot be learnt without trouble, and it is astonishing how much may be saved in the end by the exercise of a little patience in the first setting out. By pursuing the above method, in a short time the study of language, however dry and tedious it may appear in the first instance, will soon become easy and interesting. In conclusion, I would lay down this general rule: "In learning a language, begin to read it as soon as you know the grammatical structure of the nouns, verbs, and pronouns, but not before; and then read as *much as you can*, sometimes with a translation, and sometimes without, and learn the roots by heart."

It remains that I now speak more particularly of the several languages mentioned in the title page.

and, what then should hinder them from acquiring words in other languages in the same manner? I would begin, therefore, to teach a child Latin at even five years old ; as soon, in short, as he is able to read English with tolerable facility. But at this early age I would give him no *tasks*, he is not able to bear them ; and if they are imposed, he will, probably, as most boys do, *hate* Latin, and every other language but his own, all his life. All that should be attempted, and, indeed, all that can be accomplished, at this period, is to make the child, as it were mechanically, familiar with the sounds and orthography of the language he is to learn. To effect this, the best plan, I conceive, is to take a book of short sentences, such as Valpy's Latin Delectus, and to make him repeat after you, first the Latin and then the English, until he is able to give the meaning of all the words by himself. This exercise, however, should not occupy much time ; ten minutes, or a quarter of an hour, will be amply sufficient at first.

After this method has been pursued for a few months, it will be found, not only that the child has acquired a facility in reading the language, but that he has also learnt the meaning of a considerable number of words. He may then begin to get by heart the declensions of nouns and pronouns, and the conjugations of verbs; and, instead of learning his lessons by dictation, be left to make them out himself, with the help of a translation. By this means, in the course of a year or two, he will gradually acquire a familiarity with the structure and idioms of the language he is learning. As his mind strengthens, and his powers of application increase, he may gradually leave off translations, and be taught the use of a dictionary; and, at the same time that he begins with this, be instructed in the nature of the different parts of speech, and the structure of sentences but sparingly at first, and only so far as he is capable of understanding what he learns. After this the way will be plain and easy.

Such is the method I would pursue with a child ; and, I appeal to any one's common sense, whether it is not more rational thus by degrees to instil, as it were, a language into the young mind, than, according to the old system, to burden it all at once with difficulties which even the understanding of mature age can scarcely master ? And, let it be observed, that the proposed method does not supersede the necessity of self-application on the part of the pupil *as soon as he is capable of it.*

Nearly the same plan may be adopted in teaching elder persons, only that they may begin at once to learn the declensions and conjugations, and to analyze, or as it is commonly called, parse, the lessons they read. I would offer other suggestions to teachers, but that, knowing how strong and commonly invincible our prejudices are in favour of any thing to which we have been long accustomed, I fear they would meet with little attention, and I shall, therefore, now address myself to the stu-

dent who is engaged in the work of self-instruction, for whose use this treatise is chiefly intended, and to whom I hope the following remarks may not be altogether unprofitable.

And, in the first place, let me premise, that the acquisition of any of the dead languages requires, on the part of the learner, not only a tolerable memory, and some powers of discrimination, but also *attention, labour, and perseverance*. Without the former no exertions will avail ; and without the latter, the greatest natural abilities will, at the best, attain only to a superficial knowledge. And here it is that I think Mr. Hamilton, and many modern writers upon language, err. They represent the thing as too easy. They would have us believe that an ordinary man may become a good Latin or Greek scholar, by their method, in the course of a few months, with very little labour or application. Now this is something like the advertisements of those self-constituted prac-

titioners in medicine, usually called quacks, who profess to cure all diseases, even those which have defied the skill of the most experienced physicians, by one or two administrations of their infallible specifics. If the pretensions of these persons were more moderate, we should be more disposed to believe them, and might, perhaps, be induced to try their medicines; but the extravagance of their professions make us doubt their ability to effect any thing whatever, and thus they defeat their own ends; and, by their boastings, prevent persons of any sense from deriving that good from their prescriptions which they may, in many cases, be really able to accomplish. So it is also with the above-mentioned writers. Professing to do more than it is possible in the nature of things can be done, they gain no credence with thinking persons when they only state the advantages which their systems really possess. The truth is, that whatever helps may be afforded, the learning of Greek, or Latin,

or any dead language, must be a work of time and labour; those who represent it otherwise, will mislead you; if you attend to them, any desultory attempts you may make in consequence can end only in disappointment. Supposing, then, that a person resolves to apply himself in earnest to the study of the dead languages, the method I should recommend him to pursue is this:—First, let him read over, and commit to memory, the regular declensions of substantives, the conjugation of the verb *to be*, the *first* conjugation of the *regular* verbs, and *all* the pronouns.¹ Perhaps this may seem contradictory to what I have before written respecting grammar. But I would observe, that those remarks were intended to apply chiefly to the teaching of children, and to the learning of grammars *through*, with all the rules, exceptions, &c., which is, indeed, an unpro-

¹ Of course if the language be in a different character he must first make himself master of that before he can do any thing.

fitable waste of time. What I now recommend is a very different thing ; and, notwithstanding all that has been said against learning grammar at all in the first instance, I feel convinced that it is far better for adults to make themselves acquainted by *an effort of memory*, with the general structure of nouns, pronouns, and verbs, before they begin to read, than it is to commence at once with construing, with the help of a translation. I have tried both methods with different languages, and I have no hesitation in stating, as the result of my experience, that I have found the former decidedly the best of the two. It is certainly *pleasanter* to begin to translate at once, and thus to escape the application which the learning of only a small portion of grammar requires, but the advantages to be derived from so doing will amply compensate the student for his trouble ; and, surely, it is somewhat childish to shrink from this trifling sacrifice of inclination, in order to begin a little sooner the

more interesting part of the study. It is like a boy learning an instrument, who, in his impatience to play a tune, will not stop till he knows his notes. Having, then, made himself master of the above-mentioned portions of grammar, let the student next proceed to read the easiest book he can meet with in the language he means to study,¹ with a translation. The sort of translation, which appears to me to be the most desirable, is as literal a one as can possibly be made without changing the English idiom into the idiom of the language from which the book is translated. That is, in which *every* word is rendered, but not always precisely by its corresponding English one. The translations of Ovid, by Clark; of Virgil, by Davidson; and that of Horace, by Smart, come nearer to what I mean than any I am acquainted with, although they are none of them without their defects. These translations I

¹ The New Testament is, generally speaking, the best book that can be employed for this purpose.

consider preferable to those of Hamilton, and others of a similar character, because they *do* enable the student to get the true sense of the author, which the latter, from their being so extremely literal, frequently do not; and, at the same time, they do not relieve him from the necessity of some thought and labour in arranging the order of the words, and connecting them together. I would not, however, have him confine himself exclusively to any translation. After he has read with one for a short time, let him first try to make out the meaning by himself, and if he finds he cannot readily do so, then let him refer to the translation. Let him, also, when he has read his daily portion, parse it to himself, that is, make out satisfactorily the structure of the sentences, the cases of the nouns, the moods and tenses of the verbs, and, above all, the primitive meaning of the roots of compound words. He will find it useful, also, to write down, after a time, all the new words that occur in each day's lesson, with

a view to try himself in them before he begins to read again the next day. All these things, it is true, require a little trouble, and may be thought to occupy too much time; but, as I said before, languages cannot be learnt without trouble, and it is astonishing how much may be saved in the end by the exercise of a little patience in the first setting out. By pursuing the above method, in a short time the study of language, however dry and tedious it may appear in the first instance, will soon become easy and interesting. In conclusion, I would lay down this general rule: "In learning a language, begin to read it as soon as you know the grammatical structure of the nouns, verbs, and pronouns, but not before; and then read as *much as you can*, sometimes with a translation, and sometimes without, and learn the roots by heart."

It remains that I now speak more particularly of the several languages mentioned in the title page.

ON THE STUDY OF THE GREEK LANGUAGE.

OF all the ancient languages, the Greek is, perhaps, upon the whole, the most deserving, on its own account, of the attention of the scholar. Besides that, it has pre-eminent claims upon the Christian student, as being that in which the New Testament was originally written, and that also into which the Scriptures of the Old Testament were first translated; the numerous uninspired works, both theological, philosophical, historical, and poetical, with which it abounds, render it the most interesting of all languages to students of every class. Therefore, I begin with it, although, as before remarked, it is not the language which will be of most assistance in learning other languages, but may be taken up as a distinct study by itself.

In learning Greek, then, the first thing to be done, of course, is to make oneself familiar with its alphabet. Nor is this difficult. The best way of doing it, is to write the characters out, and try yourself in this way until you can readily distinguish them; then read those chapters in the New Testament which contain chiefly proper names; these are, the 1st of Matthew, and the latter part of the 3rd of Luke.

When you can read with tolerable facility, proceed with the grammar as before directed, p. 82; and after you have committed to memory the article, and the other parts there mentioned, begin to construe. The first book I should recommend you to read, is the Greek Testament, commencing with the Gospel of St. John, which may be followed by that of St. Matthew. The reason why the Testament is preferable to any other book, is, not only that its style is peculiarly simple and easy, but also because the authorized version is better adapted to assist a beginner than any other

translation. When you have gone through these two gospels, you may then read "*Valpy's Delectus*," or Dalzel's *Analecta Græca Minora*; after these *Homer*, and *Xenophon's Cyropædia*; and then *Herodotus*, *Demosthenes*, *Euripides*, &c.; any book, in short, you may choose. As to which is the best grammar, this is not a matter of much importance to a beginner; all that he wants is the declensions of nouns, &c., and the conjugations of verbs; and these most grammars give in much the same way. The simplest is the best. The following is a list of the grammars, lexicons, and other elementary books most generally used; also of the standard Greek authors, and the best English translations of their works.

GRAMMARS.		PRICE.		
		£	s.	d.
Eton Greek Grammar, by Bosworth	-	0	4	6
Valpy's	- - - - -	0	6	6
Port-Royal (translation)	- - -			
London	- - - - -	0	3	6
Pinnock's Catechism	- - -	0	0	9

The last of these is a mere summary, but very well adapted to a beginner. The others are all, I believe, useful grammars ; but as far as I am acquainted with them, I prefer Valpy's before the rest.

LEXICONS.

The Greek lexicons are very numerous. The following are the principal :—

						PRICE.		
						£	s.	d.
Schrevelius's, translated into English,								
(Valpy)	-	-	-	-	-	0	16	0
Hederici	-	-	-	-	-	2	0	0
Scapulæ	-	-	-	-	-	5	5	0
Dawson's	-	-	-	-	-	0	9	0
Dammii, Homericum et Pindaricum	-					4	4	0
Donegan's	-	-	-	-	-	1	16	0
Stephani Thesaurus	-	-	-			40	0	0
Clavis Homerica	-	-	-			0	5	0
Schleusner's, to New Testament	-					3	0	0
Parkhurst's, ditto	-	-	-			1	10	0
Schmidii Concordantia in Novum Tes-								
tamentum Græcum	-	-	-	-	-	1	10	0

Of these, Schrevelius's is decidedly the best for a beginner, because it gives the

verbs in all their forms. That of Stephanus is the most complete ; but its high price puts it out of the reach of most students. Scapula, however, will answer every purpose almost as well. I have given the price of the new quarto editions ; the old folio editions may be bought at the second-hand booksellers for a pound. Of the others, Hederic's and Donegan's are both good lexicons, but the latter is now most used, and has this advantage, that it gives the meanings in English. The rest are very useful in reading the particular books to which they belong. Schleusner's is especially valuable to the advanced student, although he cannot always be depended upon.—*Bp. Jebb's Sacred Literature*, p. 51 ; *Horne's Introduction*, vol. II. p. 705.

ELEMENTARY READING BOOKS.

	PRICE.		
	£	s.	d.
Greek Delectus, (Valpy) - - -	0	4	0
Analecta Græca Minora, Dalzell -	0	6	6
----- Majora, 3 vols., ditto	1	15	0

A TREATISE ON LANGUAGES. 91

WITH INTERLINEAR TRANSLATIONS.

Published by the University of London ; each 2s. 6d.

Lucian's Dialogues—selections.
The Odes of Anacreon.
Homer's Iliad, book 1.
Xenophon's Memorabilia, book 1.
Herodotus's Histories—selections.

ON THE HAMILTONIAN SYSTEM.

				PRICE.		
				£	s.	d.
Gospel of St. John	-	-	-	0	6	0
Gospel of St. Matthew	-	-	-	0	7	6

The first three of these are without any translation, and are not, therefore, the best to be used in the very first instance ; but after the student has made a little progress, he will find it of great service to him to read them alternately with the others. Valpy's *Delectus*, especially, is a very useful book.

STANDARD GREEK AUTHORS.

Arranged in the order in which they may be read :—

PROSE WRITERS.

Xenophon's Anabasis.
 ————— Cyropædia.
 ————— Socratis Memorabilia.
 Lucian's Dialogues.
 Herodotus.
 Demosthenes.
 Thucydides.
 Aristotle's Rhetoric.
 ————— Ethics.
 ————— Art of Poetry.
 Plato's Works.

POETS.

Anacreon.
 Homer.
 Euripides.
 Sophocles.
 Æschylus.
 Pindar.

In giving this list, I do not mean to recommend that each author should be read *through* in succession; yet the student, who wishes to attain a thorough knowledge of Greek, will do well to read a portion of each in the above order. If he

cannot afford to purchase the entire works of the several authors, or if he has not leisure, or inclination to read them, he will find Dalzell's *Collectanea Majora* the most useful book there is; and he cannot do better than to go regularly through it. It is not accompanied with a translation, but most of the difficult passages are explained, and it contains extracts from all the Greek writers of any note, so that when a person is thoroughly master of this book, he will have little difficulty in reading any Greek author.

With respect to English translations, there are but few strictly literal ones of Greek books; such as they are, however, they will be of great service to the learner, and are in general far preferable to any of the Latin versions, which are frequently mere *verbal* renderings of the Greek, and, consequently, leave many difficult passages as obscure as in the original language. The following is a list of those most in use:—

	PRICE.		
	£	s.	d.
Æschylus's Tragedies, literally translated, from the text of Bloomfield. (Talboys and Wheeler) - - -	0	10	6
Prometheus Chained, with the Greek order, a literal translation - -	0	3	0
Anacreon, Greek and English, both prose and verse. By Roche - -	0	5	0
Aristotle's Ethics and Politics, by Gillies, 2 vols. - - - -	1	1	0
——— Rhetoric, by Hobbes -	0	12	0
——— Rhetoric, Poetry, and Ethics, by Taylor, 2 vols - -	0	18	0
Demosthenes, by Leland, 2 vols. -	0	16	0
Epictetus, by Mrs. Porter, 2 vols. -	0	16	0
Euripides. The Hecuba, Orestes, Phenician, Virgins, and Medea of Euripides, literally translated into English prose; with notes. (Talboys and Wheeler, Oxford.) (<i>Small type.</i>)			
<i>A very useful work</i> - - - -	0	8	0
Herodotus, literally translated, with notes, 2 vols. Oxford - - -	1	4	0
———, by Beloe, 4 vols. (not literal) - - - -	1	10	0
Homer's Iliad, in prose, 2 vols. -	1	4	0
Pindar, in prose, with notes, and West's Dissertation on the Olympic Games. (Oxford) - - - -	1	1	0
Plato's Works, by Sydenham and Taylor, with copious notes, 5 vols, 4to. from - - - -	£3	3	0 to 5 5 0

		PRICE.		
		£	s.	d.
Sophocles. The Tragedies of Sophocles, literally translated into English prose, with notes, 2 vols. (Talboys and Wheeler, Oxford)	- - -	0	15	0
Thucydides, by Hobbes	- - -	0	12	0
———, with notes by Smith	- - -	1	1	0
Xenophon's Anabasis, by Spelman	- - -	0	8	0
——— Cyropædia, by Ashley,				
2 vols.	- - -	0	10	0
——— Memorabilia Socratis, by				
Fielding	- - -	0	10	6
——— minor works, by various				
authors	- - -	0	10	6

Translations of all the most celebrated Greek writers, including many of the foregoing, are now publishing by Valpy, in a cheap form; and in a still cheaper form, but in a much smaller type, by Jones. The former come out in monthly Volumes, 4s. 6d. each. These translations, however, are none of them literal, being intended rather for the use of the mere English reader, than to assist in learning the Greek.

ON THE STUDY OF THE LATIN LANGUAGE.

THE Latin language, although inferior in some respects to the Greek, is notwithstanding more generally useful, both on account of its having been employed for many ages by the learned of all the countries of Europe as the only vehicle for conveying information, and also, as already remarked, because of the help which it affords in learning most of the continental languages. Latin is indeed justly considered as an essential part of a liberal education, nor can any one have the smallest claim to the title of a scholar who is ignorant of it. Nor is it a very difficult language. At least, compared with Greek, it is easy to an Englishman ; and that simply for this reason, that there are so much fewer new words to be learnt than in the Greek, one

fourth at least of the Latin words of most usual occurrence being very like the English. The construction of the sentences in Latin, it is true, is complex and difficult, but this is soon understood, when the student has acquired a knowledge of the declensions of nouns and of the conjugations of verbs, and knows besides the meanings of the *little* words which most frequently occur. The reason, therefore, why we meet with so few really good Latin scholars, notwithstanding its being generally taught in schools, is, I imagine, not because of any peculiar difficulties in the language itself, but from an erroneous system of teaching, owing to which it not unfrequently happens that a man has to begin to learn Latin after he has entered upon the business of life. For the assistance of those who are thus circumstanced, or who have never before attempted Latin, I offer the following suggestions.

Begin with committing to memory the five declensions of nouns, the pronouns,

and the conjugations of the verbs. When you have thoroughly mastered these, commence reading; proceeding at the same time with your grammar, and keeping up what you have already learnt, by constantly referring to it when you are in doubt about the case of a noun, the tense of a verb, &c. For a first book, I should recommend either Hamilton's translation of L'Homonde's *Epitome Historiæ Sacræ*, or Phœdrus, with an interlinear translation, published by the London University. The chief difference between these books is, that the translation in the former is in the strictest possible sense literal; every Latin word being rendered by its precise English meaning, without any regard to sense or idiom; whilst that of the latter is less literal, yet sufficiently so to answer every purpose. Mr. Hamilton's translations are in fact, if I may use the expression, *hyper-literal*.—From adhering too strictly to the letter of the Latin, his English is sometimes as unintelligible as the Latin itself. The other

work therefore is, in my opinion, preferable, although the last-mentioned has its advantages, and may prove very useful. Alternately with either of the preceding may be read Valpy's *Delectus*. Afterwards Ovid's *Metamorphoses* with Clarke's translation; and Cæsar's *Commentaries*. Then Virgil's *Æneid*, and Cicero de *Officiis*. After which, portions of Tacitus and Horace; and when these are finished, any book that you please. In going through the above course, although I should recommend the having a translation always at hand to refer to in case of difficulty, and to prevent mistakes, it is not desirable, in my opinion, always to read with it, but to try first to make out the sense of the Latin by yourself, and thus gradually to leave off the use of translations altogether. With regard to quantity, or the length of the syllables, to which great importance is attached in our public schools and colleges, the best way of attaining a correct knowledge of this is, after you have learnt the rules of prosody, to scan daily a

certain number of verses in Ovid or Virgil, without attending to the sense, only marking carefully the quantity of the doubtful vowels.

LIST OF LATIN GRAMMARS.

					PRICE.
					£ s. d.
Eton, in English, by Green	-	-	0	2	6
Port-Royal, by Nugent, 2 vols.	-	-	1	1	0
Valpy's - - - - -	-	-	0	2	6
Pinnock's - - - - -	-	-	0	0	9

Of these, the Port-Royal is, I believe, the most scientific. There are also many other grammars, too numerous to specify, any one of which will probably answer every ordinary purpose. It is not, in fact, a matter of much importance which is used. The learner must not be guided implicitly by any of them ; but think for himself.

DICTIONARIES.

		PRICE.		
		£	s.	d.
Ainsworth's, by Carey, 4to.	- -	3	10	0
<hr/> 8vo.	- -	0	15	0

A TREATISE ON LANGUAGES. 101

		PRICE.		
		£	s.	d.
Ainsworth, abridged, by Dymock	- - -	0	6	6
Facciolati, et Forsellini, Totius Latinitatis Lexicon, curâ Bailey, 2 vols.				
4to.	- - - - -	6	16	6

The last mentioned was originally written in Italian, and is considered the most complete Latin dictionary extant.

ELEMENTARY READING BOOKS.

ON LOCKE'S SYSTEM, WITH INTERLINEAR TRANSLATIONS.

By the London University—2s. 6d. each.

Phœdrus's Fables.

Ovid's Metamorphoses, book 1.

Virgil's Æneid, book 1.

Cæsar's Invasion of Britain.

Tacitus's Life of Agricola.

ON THE HAMILTONIAN SYSTEM.

		PRICE.		
		£	s.	d.
Gospel of St. John	- - -	0	4	0
Epitome Historiæ Sacræ	- - -	0	4	0

102 A TREATISE ON LANGUAGES.

					PRICE.		
					£	s.	d.
Phædrus's Fables	-	-	-	-	0	4	0
Ovid	-	-	-	-	0	7	6
Cæsar's Commentaries	-	-	-	-	0	7	6
Cornelius Nepos	-	-	-	-	0	6	6
First six books of the Æneid	-	-	-	-	0	9	0
Selectæ e Profanis, 2 vols.	-	-	-	-	0	13	0
Sallust	-	-	-	-	0	7	6

WITHOUT TRANSLATIONS.

					PRICE.		
					£	s.	d.
Valpy's Delectus	-	-	-	-	0	2	6
—— second ditto	-	-	-	-	0	6	0
—— Epitome Sacræ Historiæ	-	-	-	-	0	2	0
—— Principia Officiorum	-	-	-	-	0	3	6
—— Ovidii Metam, by Bradley	-	-	-	-	0	4	6
Adam's Lectiones Selectæ	-	-	-	-	0	1	0

The above are the best elementary books I am acquainted with. It may perhaps appear inconsistent to recommend them all ; but my idea is that they may *all* be of service by turns, since each system has its respective advantages.

Latin authors, in the order in which they may be read.

PROSE WRITERS.

Cæsar's Commentaries,
Cornelius Nepos,
Cicero de Amicitia,
—— de Senectute,
—— de Officiis,
——'s Orations,
—— Epistles,
—— Tusculan Disputations,
—— de Natura Deorum,
—— de Oratore,
—— de Finibus,
—— de Divinatione,
Sallust,
Livy,
Tacitus,
Pliny's Letters.

Of these writers Cicero should have by far the most of the student's time and attention. If indeed his object be simply to understand and write pure and elegant Latin, he need read no other author. All the prose Latin writers, compared with Cicero, are stiff and obscure.

LATIN POETS.

Ovid's Metamorphoses,
 Virgil's Eclogues,
 ——— Æneid,
 ——— Georgics,
 Terence,
 Horace,
 Juvenal,
 Persius,
 Lucretius.

TRANSLATIONS OF THE LATIN CLASSICS.

		PRICE.		
		£	s.	d.
Cæsar's Commentaries, by Duncan,				
2 vols. - - - - -		0	18	0
* Cornelius Nepos, by Arrol - - - - -		0	2	0
* Cicero's Orations - - - - -		1	4	0
* ——— Letters, by Melmoth - - - - -		1	1	6
* ——— de Officiis, by M'Cartney - - - - -		0	10	6
——— de Amicitia et de Senectute,				
by Melmoth - - - - -		0	9	0
* ——— de Finibus, by Parker - - - - -		0	3	6
——— Epistles, by Melmoth - - - - -		1	4	0
——— de Natura Deorum, by				
Franklin - - - - -				

¹ The books marked thus * are to be met with at the second-hand booksellers at the prices affixed.

		PRICE.		
		£	s.	d.
Horace, by Smart, (a correct translation, and very literal)	- -	0	5	0
Juvenal and Persius, by Madan,				
2 vols. - - - - -	- - - - -	0	14	0
Livy's History, by Baker	- - -	3	3	0
* Lucretius, by J. Mason Goode, M. D.				
with copious notes	- - -	1	4	0
* Ovid's Metamorphoses, by Clark	- -	0	10	6
* Sallust, by Mair	- - -	0	2	0
* Tacitus, by Gordon, 2 vols.	- -	0	18	0
* Terence, by Patrick, 2 vols.	- -	0	18	0
Virgil, by Davidson, 2 vols.	- -	0	18	0

Messrs. Valpy and Jones are publishing translations of all the Latin Classics, upon the same plan as those of the Greek.—Among these are Murphy's Tacitus, Melmoth's Cicero, &c.

OF THE FRENCH LANGUAGE.

THE chief difficulty in learning French is to acquire a correct pronunciation. Many books have been written with a view to convey the sound of French words according to the English orthography. All attempts, however, of this kind must fail. It is impossible to acquire a correct pronunciation of French, or rather I should say, a correct *accent*, without the aid of a master. A person, however, may *read* French, so as to understand it, without knowing how to pronounce it; and if this be all that is aimed at, a master will not be requisite. Still it is desirable, even in this case, to know something of the pronunciation; and this, although the accent is out of the question, may be learnt sufficiently from books. For this purpose,

“Surenne’s Pronouncing French Primer,” or Valpy’s “Rules for French Pronunciation,” or “Pierre Dacier’s Explanatory French Pronouncing Dictionary,” or the dictionary of the Abbe Tardy, may be employed. A master, however, will teach more in a few hours, than can be learnt from these books in as many months, and ought, therefore, if possible, to be procured. When you have got some idea of the pronunciation, look over, in the grammar, the rules for the articles, the genders of nouns, and the pronouns, and then learn by heart the verbs *Etre*, *to be*, and *Avoir*, *to have*. When you have learned these, you will have obtained a key to all the French verbs, and may begin to read. The French grammars are almost without number. It is not of much consequence which is used. One of the best is that by Nicholas Hamel. It contains exercises upon all the verbs, and some clear and concise rules for determining the genders of nouns, better than are to be found in

any other grammar; at least, any that I have seen. Wanostrocht's and Levizac's are also good grammars. For a first reading book, there is none better than a little work by Wanostrocht, entitled *Receuil Choisi*. It consists of a number of short stories, with the English of most of the words at the bottom of the page. At the end is an index of the pronouns, prepositions, and other words of most common occurrence, which the learner will do well to get by heart as soon as possible. There are also elementary reading books in French, on the Hamiltonian system; and some with interlineary translations, published by the London University; but I think the work just mentioned preferable to any other. After you have gone through it, you may read parts of *Telemachus* and *Voltaire's Charles XII*. Before you have finished these, you will have acquired sufficient knowledge of the language to read any book without much difficulty. French is, indeed, exceedingly easy to a person

who knows Latin and English, there being scarcely a word in it which does not bear a resemblance to some word of similar import in one or the other of these languages. To acquire a facility in speaking French, the only way is to converse in it; but if you have not an opportunity of doing this, you will find it useful to learn by heart some familiar dialogues. The best dictionary is Chambaud's, but it is expensive. Nugent's Pocket Dictionary will suffice for all ordinary purposes. The Classical French writers are too well known to require particular mention.

ON THE STUDY OF THE ITALIAN
LANGUAGE.

THE Italian bears the same analogy to the Latin as English does to the Saxon, being formed from a mixture of the language of ancient Rome with that of the barbarous nations who overran Italy in the fourth and fifth centuries, as English is formed partly of Saxon words, and partly of words derived from the Romans and Normans, the conquerors of Britain. The roots in Italian are mostly Latin ; the terminations are derived from the barbarians. Yet it is these that give to the language that peculiar softness which constitutes its great beauty. In other respects, the Italian is a poor language, being destitute of nerve and spirit ; and, on account of the sameness of its terminations, as little adapted for poetry as

prose. The grammars are numerous: Veneroni's is an excellent one, and may be read throughout with advantage. With the help of this, and an Italian New Testament, a person may acquire sufficient knowledge of the language to enable him to read any author without much difficulty. "*Italian Writers*," published by the London University, contains extracts from Alfieri, Baretto, &c. with an interlineary translation, and many useful grammatical remarks, and is a good book for a beginner. The University have also published an Elementary Grammar, by Dr. Panizzi. The best dictionary is that by Baretto, 1*l.* 4*s.* The other dictionaries generally used are,

		PRICE.		
		£	s.	d.
Alberti's French and Italian Dictionary, 2 vols.	- - - - -	1	10	0
Botarelli and Polidori's French, English, and Italian Dictionary, 3 vols. 12mo.	- - - - -	1	1	0
Graglia's Italian and English Pocket Dictionary	- - - - -	0	7	0

The most celebrated Italian authors are,

Tasso, Ariosto, Metastasio, Guarcini, Boccacio, Petrarch, and Dante. Of these Tasso is considered the easiest, and Dante the most difficult. Diodati's version of the Bible is, I believe, a very good one, and throws light upon many passages in the Old Testament.

ON THE STUDY OF THE SPANISH
LANGUAGE.

OF all the languages which sprang up from the mixture of the Latins with the nations of the North, the Spanish is said to approach nearer to the genius of the Latin than any other. To use the words of a modern writer, well qualified to speak upon the subject, "Sonorous and solemn, it admits of nearly as much dignity as the Latin. For conversation it is the most elegant and courteous language in Europe." The Emperor Charles the Fifth was accustomed to say, that he would speak French to a friend, German to his horse, Italian to his mistress, and Spanish to his God. Yet with the exception of Don Quixotte, there are no Spanish works, either in poetry or prose, which are much known in this

country; and, in fact, there are, I believe, but few that have any great claims to attention.

Although, therefore, the Spanish is so fine a language, it is little cultivated amongst us, and there are but few books, comparatively, published in it, or upon it.

It may be of some use to the beginner to observe that, in Spanish words derived from the Latin, the consonants are generally changed in the following manner:—

c,	becomes	g,	as,	digo,	from	dico.
f,	————	h,	—	hija,	—	filia.
p,	————	b,	—	pobre,	—	pauper.
t,	————	d,	—	todo,	—	totus.

By attending to these, and similar changes, the student who is well grounded in Latin, will find little difficulty in reading Spanish.

The following are some of the principal grammars, dictionaries, &c. :—

		PRICE.			
		£	s.	d.	
Cubi y Solers' New Spanish Grammar,					
12mo.	- - - - -		0	9	0

A TREATISE ON LANGUAGES. 115

PRICE.

£ s. d.

De Lara's Key to the Spanish Language and Conversation (after the plan of L'Abbe Bossut), containing idioms and expressions on a variety of subjects, with an Introduction to the Spanish Grammar. The whole arranged in such a manner as to enable the student to acquire a speedy knowledge of the Spanish language, 18mo. - - - -	0	2	6
Mordente's Spanish Grammar, with a copious Vocabulary, 12mo. - -	0	6	0
Newman and Baretti's Spanish and English Dictionary, 2 vols. 8vo. -	1	7	0
The same abridged, for the pocket -	0	9	0
Floresta Espanola (1a); or Select Passages in prose, extracted from the most celebrated Spanish Authors. By A. Guarido, 12mo. - - -	0	6	6
Noticia Selecta, or a Selection from the best Spanish Prose Writers; with a literal translation, intended for both Nations, 12mo. - -	0	4	0

ON THE STUDY OF THE GERMAN
LANGUAGE.

THE modern German is said to be a dialect of the Teutonic language. It very much resembles Old English in sound ; most of the auxiliary verbs, indeed, as *to be, may, can, will, &c.* are used by the Germans in nearly the same form as they are by old people in the retired parts of this country. The Latin therefore will be found of less assistance in the German than in any of the other principal continental languages ; notwithstanding the student of German, who understands Latin, will have a great advantage over one who does not. For although the former language partakes nothing of the genius of the latter, and is altogether different in sound and structure, there are many words in it which may be

traced to a Latin original. In a theological point of view, it is, perhaps, more deserving of attention than either of the preceding. Germany having been a protestant country for so long a period has produced many excellent writers on divinity, especially commentators upon Scripture. The best of these, however, as Luther, Melancthon, Vitringa, &c. wrote chiefly in Latin. Their modern authors, as far as the little I have seen of their writings in translations enables me to judge, are dry and uninteresting; the general prevalence also, of late years, of that absurd and monstrous system, usually known by the name of *neology*; which seems to acknowledge a revelation and yet deny its authority, to admit the being of a God and doubt his providence, and to believe in a Saviour while it scorns his salvation,—the prevalence, I say, of this impious system, has rendered most modern German writings, on religious subjects, not only unprofitable, but positively prejudicial and dangerous. There are not-

withstanding some exceptions, and it is to be hoped that the above system is rather on the decline than on the increase.

But to return from this digression to the more immediate object in view, the study of German. The letters of this language, being different from those of the English alphabet, must first be learnt. This, however, will not be attended with much difficulty, as there is no very great dissimilarity between the two. The letters being learnt, proceed with the auxiliary verbs, &c., as in other cases. Luther's version of the New Testament may form the first exercise as a reading book ; or rather, as this version is in ancient German, one of the manuals mentioned below, either of which will prove a good introduction to German literature in general. Some of the most celebrated classic writers are Klopstock, Kotzebue, Göethe, Schiller, Gellert, and Neibahr. Neander's Church History is reckoned a very superior work.

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GRAMMARS, DICTIONARIES, &c.

	PRICE.		
	£.	s.	d.
Boileau's Key to the German Language and Conversation, 18mo.	-	-	0 2 6
On the nature and genius of the German Language, with an extended review of its grammatical forms; and elucidated by quotations from the best writers, 8vo.	-	-	0 12 0
The Eclectic Review speaks highly of this work.			
Klatovski's German Grammar	-	-	0 5 0
Wendeborn's Grammar of the German Language	-	-	0 6 6
Heinewann's Introduction to Grammar Reading	-	-	0 4 6
Klatovski's German Manual for Self-tuition, containing seventy-two entire compositions of the most eminent German writers, with a literal and analytical translation, in English and French	-	-	1 1 0
The object of this work is to enable a person to perfect himself in German, without the help of a master.			
Mühlenfel's Manual of German Literature, 2 vols., 12mo.	-	-	0 16 0
Burchardt's English and German, and German and English Dictionary	-	-	0 12 0
Rabenhorst and Noehden's German and English Pocket Dictionary, improved by Lloyd, 18mo.	-	-	0 13 0

ON THE STUDY OF THE ORIENTAL
LANGUAGES.

THE study of the Oriental languages is attended with much more labour and difficulty than that of any of the preceding, and requires, therefore, proportionably greater time and attention. I should not, indeed, recommend any one to enter upon it who does not possess both leisure and a tolerable aptitude to acquire languages, as otherwise it will be a mere waste of time. The causes which render the Oriental tongues more difficult of acquirement than any others, are; 1st. The shape of the letters, so different from anything we are accustomed to, and their being written from right to left; which things to a beginner are very perplexing. But this difficulty is soon overcome by a little labour and attention.

edly. The utter dissimilarity between the sounds of the words generally, and those of any of the European languages; which is so great, that there is scarcely a single word, the meaning of which would be conjectured from its likeness to one of the same import in any of them. This is, in fact, the great difficulty. Every word requires an effort of the memory to fix it in the mind; and nothing but its constant recurrence in reading can keep it there. Now it is not so in Latin, or even Greek. For if I meet with the word '*condemno*,' I shall guess its meaning at once without looking it out in a dictionary; or, if with the word '*laus*,' although it may not immediately occur to me that it means *praise*, yet when I have once found that this is its signification, I shall easily remember it from its being the root of the words *laudable*, *laudatory*, &c. And the same may be observed also with respect to Greek, although not so generally. But there are no connexions of this sort in the Oriental

languages. Every word, or at least every root, must stand in the memory *per se*, unconnected with any former associations. 3dly. A third cause which renders these languages more difficult of acquirement than others, is, the want of good elementary books. With respect to the Hebrew, this deficiency has indeed, of late years, been in a great measure supplied; but it is still much felt in the other languages.

It is well for the student to be apprized of these things, in order that he may be aware of the difficulties of the work before he enters upon it. For many persons, I believe, take up the study of Hebrew under the impression that it is an easy language, and after they have spent some months upon it without making any progress, give it up in disgust, and thus all the time they have given to it is thrown away. But if these persons had been previously informed of the difficulties they must expect, they would have been prepared for them, and not have been discouraged when they met

with them. Not that in *every* respect the Asiatic languages are more difficult than those of Europe. On the contrary, as regards two points, they are easier. Their grammatical structure is generally much more simple ; and the meaning of the derivative and compound words, which are exceedingly numerous, being ideally connected with that of the root, renders the retaining them in the memory a work of less difficulty.

ON THE STUDY OF THE HEBREW.

HAVING already treated of the antiquity of the Hebrew, and shewn the claims which it has to be considered as the original language of mankind, I shall confine myself, in these few preliminary remarks, to the pointing out such peculiarities, and the discussion of such questions connected with the Hebrew, as may be most interesting and useful to a person just entering upon the study of it. The reader has probably often heard the Hebrew spoken of as being, emphatically, an *ideal* language ; and this is indeed one of its distinguishing peculiarities ; but this epithet is, I believe, not unfrequently applied to the Hebrew by those who have no very clear and definite conception of what it means ; I shall therefore endeavour to shew what an ideal lan-

guage is, and why the Hebrew may be properly so called. An ideal language, then, is a language in which the primitive words are few, and the derivatives numerous; and in which these latter owe their application to some connexion between the object to which they are applied, and the original meaning of the root. Now, this is remarkably the case in the Hebrew. As for example; *Adam* and *Enosh*, both signify man, but the primitive meaning of the former is *earth*, the *substance* of which man is made; and of the latter, *frail*, *mortal*, or *wretched*, which expresses the *condition* of man. Thus there is a connexion between the original *ideas* conveyed by these words, and the being they stand for, man. It is very necessary the Hebrew student should attend to this peculiarity, and, being aware of it, endeavour always to ascertain and remember the *primary meaning of the roots*; which will not only contribute to his acquiring a more accurate knowledge of the language, but, as before remarked, greatly

assist him in remembering the derivative and compound words.

Another peculiarity in the Hebrew deserving of notice, is the number of its tenses. Being accustomed to consider all verbs as having reference to time as past, present, or future, we suppose, as a matter of course, that in all languages they must have at least three tenses; but in Hebrew they have only two. These two tenses, according to most grammarians, are the past and the future; but, according to Professor Lee, the past and the present. It would be foreign to my purpose to enter at large into the discussion of this question; when the student has made some progress in the language, he may read with advantage what the Professor says upon this subject. My reason for noticing it here, is merely to put him on his guard against receiving too readily what the generality of grammarians say about the *vav* conversive, as it is called, to which they arbitrarily attribute the power of converting the past

tense into the future, and the future into the past; and also about the tenses being used promiscuously, &c. The fact is, that the real nature of the tenses in Hebrew has hitherto been but very imperfectly understood; and I would therefore recommend the beginner not to perplex himself much with them, but to take the authorized version as his guide, which in this respect is generally correct, without attempting to satisfy himself in the first instance as to the reasons why the same tenses are sometimes past and sometimes future; by so doing, he will in a short time insensibly become familiar with their use, which no detached rules can make him understand. A third peculiarity belonging to the Hebrew is, that most of the verbs have seven forms, or conjugations, according to which they are active or passive, neuter or transitive, &c. The first of these is called *Kal*, or the *simple* conjugation, because it exhibits the verb in its simplest form, and has usually a neuter signification. The other

six are called by grammarians, (from the verb *Pahal*, (פָּהַל) which was formerly employed as the paradigm of the conjugations,) *Niphal*, *Pihel*, *Puhal*, *Hiphil*, *Hophal*, *Hithpahil*; the first of which is generally reckoned to be the passive of the verb in *Kal*; the second, its active transitive form; and the third, the passive of the second; the fourth, (*Hiphil*) which may be called the *efficient active transitive*, signifies to *cause* to do; and the fifth is its passive; the last has a reflective meaning. Thus, for example, if a verb signify in *Kal*, to *know*; in *Niphal* it will mean, to *be known*; in *Pihel*, to *make known*; in *Puhal*, to *be made known*; in *Hiphil*, to *make to know*, to *shew*; in *Hophal*, to *be made to know*, to *be shewn*; and, lastly, in *Hithpahil*, it will signify, to *make oneself known*. Not that every verb in Hebrew is found in all the seven conjugations, or that the conjugations themselves invariably have the power above assigned to them. This is by no means the case. But in a general sense,

such is the relation in which they stand to each other. Now, I have touched upon this peculiarity in order to prepare the scholar's mind for what often appears an overwhelming difficulty in Hebrew grammar to a beginner. To be told that every verb has seven conjugations, and that there are seven sorts of verbs; all differently conjugated, making altogether forty-nine forms of verbs, may well discourage any one from attempting to learn a language with so complicated a grammar. But the truth is, that the difficulty is rather apparent than real. For when a person has thoroughly learnt the conjugation of the verb in Kal, he will have little trouble in acquiring all the other forms. All that he has to do is to attend carefully to the *characteristic letters and vowel points*, which mark the several conjugations, as they are given in the synopsis. Such are the three peculiarities of the Hebrew, which it seems to me desirable every beginner should be apprized of. I shall now offer a few sug-

gestions respecting the best method of studying the language.

OF THE VOWEL POINTS.

Is it best to begin to learn Hebrew with or without points? This is a question often asked; and answered, I believe, generally, in the affirmative or negative, according as the person applied to has himself learnt it in this or that manner; at least, I have generally observed that those who have learnt the language without points, recommend others to do the same—and *vice-versa*. Having tried both methods, that is to say, having begun *without* the points, and, after some months' ineffectual labour with Grey's Grammar, having, by the advice of a friend, eventually learnt Hebrew *with* the points, I am enabled to speak from my own experience as to which is the *easier* method of the two; and I have no hesitation in saying that in this respect, as indeed in every other,

the latter is decidedly preferable. But, perhaps, some of my readers may never have heard of 'vowel points' before, and be ready to ask, therefore, what they mean; and when, and by whom, they were invented? The points, then, are certain little dots and strokes placed under and over the Hebrew consonants, and stand for vowels. As to when and by whom they were invented, this is a question which has given rise to endless controversies, and respecting which volumes have been written; some contending that they are as old as Moses, coeval, that is, with the rest of the sacred text; and others maintaining that they are only of recent origin. I shall not, however, enter into this controversy, it being now nearly set at rest; those who wish to see the question fully discussed, may consult Walton's *Prolegomena*, c. iii., on the one side, and Buxtorf's *Dissertation* on the other. When these authors wrote, the controversy was at its height; but now, I believe, the antiquity of the points is generally given up

by the learned;¹ to me it seems a matter of little importance, as far as regards their *utility*, not, of course, their authority, whether they formed originally part of the text, or whether they are an addition of modern times. The account usually given of them, and for the most part received as true, is, that they were invented by some Jewish Rabbins about A. D. 500, for the purpose of preserving the true sense of the sacred text according as it had been handed down by tradition from their fathers, and which, in consequence of the Hebrew having long been a dead language, was now in many places, without some such aid, likely to become doubtful and obscure. Now supposing this account to be correct, is not the utility and importance of the vowel points, considered as an help to the Hebrew student, sufficiently evident? What if they *were* invented by uninspired men a thousand years, or more, after the old testament was written,

¹ That is, among Christians. The majority of the Jews maintain the points to be of equal authority with the other letters.

which, be it remembered, is not *certain*,¹ does this circumstance detract, in any degree, from their worth, supposing their utility to be proved? But this no one who is at all acquainted with the subject can for a moment dispute. Suppose, for the sake of illustration, the English were a dead language, and was originally written without vowels, which had not been invented until long after it had ceased to be spoken; would any foreigner who might wish to learn the language, and to read our English authors, prefer beginning with books printed in the old way, with only consonants, if he could procure others printed after the modern method with vowels? Surely no man in his senses would act so absurdly. To be convinced of the many difficulties he would thus unnecessarily bring upon himself, we have only to take the commonest sentence and write it without vowels, and it will then be at once seen how

¹ It is indeed almost certain that the points as we now have them are a modern invention; yet, I cannot help thinking that the Jews must always have had some sort of marks to guide them in sounding the consonants.

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important they are in determining the sense. Take, for instance, this sentence,

‘ There are but few persons really sincere.’

without vowels it would run thus,

Thr r bt fw prsns rilly sncr.

Is not the immense advantage of the vowels instantly apparent? Without them, the third word alone may have nine different meanings: it may signify

Bat.	Bite.
Bait.	Boat.
Bet.	Bout.
Beat.	But.
Bit.	

Now although the context may enable a person well-acquainted with English to determine immediately what meaning should be given to the word in the above instance, it is obvious that a learner would, for a long time, be in doubt how it ought to be translated, and would, perhaps, be an hour making out the whole sentence. But if this

would be the case in English, much more is it so in Hebrew, in which the sense of half the words is *determined*, not by the consonants, but by the vowel points; can there be any doubt, then, as to their utility? The only objection of the smallest weight I have ever known urged against them, is, that they are a mere human addition to the word of God; an uninspired comment upon the inspired writings of Moses and the Prophets, and which, by being intermingled with them, is thus placed upon a level with the original text. This objection, however, is greater in appearance than reality: it is, indeed, true that the vowel points do in some cases determine the sense of scripture one way, which, without them, would admit of being interpreted another; but these instances are comparatively rare; in ninety-nine cases out of a hundred the meaning given by the points is indisputably correct, and in those passages that may admit of doubt, it is easy to alter them; or, if it be thought desirable, what should hinder our

discarding them altogether? Had Milton's "Paradise Lost" been written originally without vowels, would the warmest admirer of that great poet think the authenticity of the text endangered in the smallest degree by their introduction, especially if he had multitudes of the original edition to refer to in every case of doubt? How then can the vowel points affect the authenticity of the sacred text? It is needless to pursue this subject any further; enough, I trust, has been said to convince any unprejudiced person that the points are both useful and harmless, and that, therefore, it is far better to learn Hebrew with than without them. Calvin, in his commentary on Zech. xi. 7, as quoted by Walton, proleg. iii., §. 39, has in a few expressive words stated at once their origin, use, and authority; as his opinion may have great weight with some persons, I shall here transcribe the passage, and with it conclude these remarks. "I am aware how great pains the ancient scribes took in contriving the points, when the ordinary and familiar

use of the language had now ceased; THOSE, THEREFORE, WHO NEGLECT THE POINTS, OR ENTIRELY REJECT THEM, ARE CERTAINLY DEVOID OF ALL SENSE AND JUDGMENT; notwithstanding we must not be guided implicitly by their authority in all cases."¹

I can, in short, conceive only one reason which any person can have for choosing to learn Hebrew without points, and that is, the little additional trouble they occasion in the outset; but whoever is so slothful as to shrink from this, had better not attempt the thing at all.²

DIRECTIONS FOR STUDYING THE LANGUAGE.

LET the student observe the following rules:

1. First make yourself acquainted with the letters and vowel points. For this pur-

¹ 'Scio, quanta industria veteres scribæ puncta excogitarint, cum jam linguæ non esset, tam communis et familiaris usus: Qui ergo puncta negligunt, vel prorsus rejiciunt, certe carent omni judicio et ratione: sed tamen habendus est aliquis delectus.'

² The same may be said with regard to learning it or any other oriental language in the Roman character, which is a much worse plan even than the other; it saves trouble, apparently, at first, but when you think you have made some progress, you find you have all to begin again.

pose, after having read them over several times, try to distinguish them in any words you may meet with; then form them yourself at random, and, as soon as you can distinguish them with tolerable facility, practise yourself in the reading lessons annexed to the summary, and, for the sake of variety, in the two or three first chapters of Chronicles, until you can read without much hesitation. Let this be by all means attained before you attempt the Grammar, or construing.

2. Secondly, having learnt to read with some degree of fluency, get by heart the pronouns, the conjugation of the verb in *kal*, and the manner of forming the plural of nouns, their genders, &c.

3. After this, begin to read the book of Genesis (learning at the same time the other conjugations of the verbs), and go quite through it; taking care as you proceed to write out the roots, and to commit them to memory. Having finished the book, begin it again; and refer, when you are at a loss,

to your roots, which, if done with care, will now be as a little lexicon to you.

4. Having gone through Genesis a second time, read Exodus in the same manner, and then Deuteronomy ; from which you may pass to the Psalms, and from them to the Prophets, or Proverbs. The book of Job should be read last, being by far more difficult than any of the others, and therefore by no means to be attempted by a novice ; it may, however, be taken up after Isaiah, before the other Prophets, if you think proper.

Such is the course of reading I should recommend. Few persons, perhaps, will like the idea of going over the same book a second time, but, I am sure the advantages of so doing are very great, and will amply repay the little labour and self-denial it may cost. I shall now give a list of the Grammars and Lexicons most in use.

HEBREW GRAMMARS.

The Hebrew Grammar, with the principal rules : compiled from some of the most considerable Hebrew Grammars. By T. Yeates.

The Scholar's Instructor, an Hebrew Grammar, by Israel Lyons. Revised by H. Jacob.

Both these are good Grammars for a beginner ; but, of the two, I prefer the first.

A Grammar of the Hebrew Language, comprised in a series of Lectures. By the Rev. S. Lee, A. M., 8vo. 1827. 16s.

To those who have already made some progress in the Hebrew, and wish to acquire a thorough knowledge of the language, this work will prove more interesting and useful than any other.

Numerous other Hebrew Grammars have been published at different times, and in various languages, (it is said, indeed, that there are upwards of six hundred extant): but as the three above-mentioned furnish all the necessary information, it is useless to perplex the student by giving a long list of names, leaving him, at the same time, at a loss to know which to choose.

LEXICONS AND CONCORDANCES.

J. Buxtorfi Lexicon Hebraicum et Chaldaicum, cum indice vocum latino. Londini, 8vo. 18s.

This Lexicon is in Hebrew and Latin, and to a person who understands the latter language, will, perhaps, be found, in the first instance, as useful as any Lexicon to be met with; its size is very convenient, and the Latin index affords great assistance in finding the roots of those derivatives which do not begin with the same letter as the words from which they are derived.

Gesenius's Hebrew Lexicon, translated from the German, by Gipps, 8vo. price £1.

This Lexicon possesses two great advantages to a beginner; the meanings are given in English, and all the words are arranged in their alphabetical order, instead of the compounds and derivatives being placed under their roots, as in most other Lexicons. These advantages, however, are in some measure counterbalanced, in the first place, by the Neological principles of the original author, who has thought proper to bring them forward even in a Lexicon; and, secondly, by the delay in ascertaining the roots which his arrangement necessarily occasions.

It is, notwithstanding, a valuable Lexicon, and may be advantageously used in conjunction with the preceding.

Simonis Lexicon Hebraicum et Chaldaicum, 8vo. About 24s.

The value of this Lexicon consists chiefly in its giving the Arabic words that correspond with the Hebrew, by which means those who are acquainted with the Arabic character may compare them together. The price varies from £1. to 30s.

Parkhurst's Hebrew and English Lexicon, without points, with an Hebrew and Chaldee Grammar, may be had for 15s.

The author of this Lexicon was a Hutchinsonian, and a strenuous opponent of the points; his work is, however, considered as valuable in many respects.

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The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf. By John Taylor, of Norwich. 2 vols. folio.

This is the most valuable work to the Hebrew student that was ever published; it is, in fact, a Grammar, Dictionary, and Concordance; and no one who can afford to purchase it, and wishes to become a proficient in Hebrew, ought to be without it. The price is from seven to ten guineas.

Buxtorf's and Calasio's Concordances are also said to be very useful works, although greatly inferior to the preceding; the price, however, is much lower; they may be purchased at from £2. to £4.

Two other works which deserve notice here, are;

1. Christiani Noldii Concordantia Particularum, &c. 4to.

A most valuable and complete work; the best edition is that of Jena, which contains the notes of Tympius, and an etymological Lexicon of the Hebrew particles, by Michaelis and Koerber.

2. Heptaglotton Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. Authore Edmundo Castello, S. T. D., &c. Londini, 1669, 2 vols. folio.

This Lexicon took the author, and others who assisted him, seventeen years in compiling; and he is said to have expended upon it both his fortune and his life. It is considered a most valuable work, and generally goes with Walton's Polyglott Bible, but may be purchased separately for about seven guineas. Such, however, was the neglect into which Oriental literature had fallen only a few years ago, that, as a bookseller once told me, this book, which has been described as, 'perhaps, the greatest and most perfect undertaking of the kind hitherto performed by human industry and learning,' was commonly used for waste paper, and sold by the pound.

A SUMMARY OF THE HEBREW
GRAMMAR.

LETTERS.

N. B.—THE RADICALS ARE DISTINGUISHED BY AN ' AFFIXED.

Name.		Power.	No.
Aleph	א	—	1
Beth	ב	b	2
Gimel	ג'	g	3
Daleth	ד'	d	4
Ha	ה	h	5
Vau	ו	v	6
Zain	ז'	z	7
Cheth	ח'	ch	8
Teth	ט'	t	9
Yod	י	y	10
Caph	כ ך	k	20
Lamed	ל	l	30
Mem	מ ם	m	40
Nun	נ ן	n	50
Samech	ס'	s	60
Gnain	ע'	gn	70
Phe	פ ף	p ph	80

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Tsaddi	צ	z ts	90
Koph	כ	k	100
Resh	ר	r	200
Shin	ש	s sh	300
Thau	ת	t th	400

REMARKS ON THE ALPHABET.

Mem has no sound of its own; without the vowel points, it is quiescent.

Vau (ו) and Yod (י) are sometimes consonants and sometimes vowels. In the latter case, their sound is determined by the points.

The learner should mark carefully the difference between the letters Mem, Mem with a dash, and Mem with a dot. In the first, the perpendicular line on the left is not joined to the horizontal stroke at the top; and the last is distinguished by a tittle at the bottom. Mem with a dash and Mem with a dot also are liable to be mistaken for one another. The latter is *rounded* at the top, the other is *square*.

The long letters Mem with a dash, Mem with a dot, Mem with a dash and a dot, are final.

Yod is variously pronounced. Some give it the sound of *-h*, but I believe the Jews sound it like *gn* at the beginning of words, like *ngn* in the middle, and *ng* at the end.

Mem, with a tittle in the centre, is *p*; without one, *ph*; Mem with a tittle, *t*; without it, *th*: Mem with a tittle on the right, (*sh*) *sh*, with one on the left, (*s*) *s*.

The letters marked with an *r* are called *radicals*; the others, *serviles*. The distinction between them is

this; the latter alone are used in the formation of derivative words, of the moods and tenses of verbs, &c., the former being never employed for this purpose. The serviles, however, are sometimes found in the roots.

VOWEL POINTS.

LONG.

Kāmetz,	◌ a,	as in	all.
Tzere,	◌ e,	—	eel.
Hirek,	◌ i,	—	ice.
Holem,	◌ o,	—	old.
Shurek,	◌ u,	—	use.

SHORT.

Pathah,	◌ a,	as in	am.
Segol,	◌ e,	—	men.
Hirek,	◌ i,	—	in.
Kametz-hateph,	◌ o,	—	not.
Kibbutz,	◌ u,	—	run.

REMARKS ON THE VOWEL POINTS.

These points are all placed *under* the letters, excepting *Holem* and *Shurek*; *Holem* is sometimes used without the ◌, *Shurek* never. The point which distinguishes ח from ח◌ is also *Holem*, when there is no other vowel, as, מֹשֶׁה *Mosheh*, שֹׁנֵה *sones*. The points are sounded after the consonants under which they stand, as חֲזַל, *Lamad*, excepting *Patha* (◌) under a final ח, פ, צ, after *Kibbutz* (◌), or

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either of the four last long vowels, when it is called *patha fortitum*, and pronounced *before* the ׀, &c.; as רָאָה, *raah*.

Besides the above ten, there is *Shevā*, which when sounded, is a very short *e*, as in *below*. It is *not* sounded at the *end* of a word, or before *another Shevā*, as הָלַךְ, *hālak*; לָמַדְתִּי, *lāmadti*; nor after a *short* vowel without *dagesh*,¹ as לִמְדִּי, *limdi*. From *Shevā* are formed three other vowels, called *compound shevās*, viz.

Hateph-pathah,	-:	very short	a.
Hateph-segol,	◌ֿ:	_____	e.
Hateph-kametz,	◌ֿ:	_____	o.

Kametz (◌ֿ), without an accent, becomes *kametz-hateph* before a *simple sheva*, and with an accent before a *compound sheva*, as חֹלַםֿ, *Holmad*.

The accents are numerous, though but little understood. All the marks in the pointed Bibles are called accents, excepting *maccaph* (-), which joins words, and shews that they are connected.

OF NOUNS.

Nouns have two genders and three numbers. Words which end in ׀ or ׀ are generally feminine.

The *dual* number *mas.* is formed by adding יָם, the plural by adding יִם, as יוֹם (*yom*), a day; יוֹמִים

¹ Dagesh is a tittle in the centre, which doubles the letters in which it is found, excepting in ׀ and ׀. See Remarks on the Alphabet.

(*yamain*), two days; יָמִים (*yemim*), days. The *dual* fem. also is formed by adding יָ, but these which end in ת change it into ת. The plural fem. is formed by adding וֹת (*oth*), as יָד (yad), a hand; יָדַיִם (*yadaim*), two hands; יָדוֹת (*yadot*), hands. The finals ת and ת, are changed into וֹת. Besides the above change in the terminations, the vowels of the first syllable likewise are generally altered; but the rules for these changes are complicated, and will be best learnt by observation in reading.

THE PRONOUNS.

אֲנִי (<i>ani</i>)	I.	אֲנַחְנוּ (<i>anachnu</i>)	we.
אַתָּה (<i>attah</i>)	thou, m.	אַתֶּם (<i>attem</i>)	ye, m.
אַתְּ (<i>at</i>)	thou, f.	אַתֵּן (<i>atteen</i>)	ye, f.
הוּא (<i>hu</i>)	he.	הֵם (<i>heem</i>)	they, m.
הִיא (<i>hi</i>)	she.	הֵנָּה (<i>heen</i>)	they, f.
זֶה (<i>zeh</i>),	this, m.	אֵלֶּה (<i>eleh</i>),	these, m.
זֹאת (<i>zoth</i>),	this, f.	אֵלֵּי (<i>eli</i>),	these, f.

אֲשֶׁר (*asher*), who, which, *relat.* מִי (*mi*), who?
מֶה (*meh*), מַה (*māh*), what?

The pronouns are affixed to the nouns, and form the possessives, thus:

דְּבָרִי (<i>debari</i>),	my word.
דְּבָרְךָ (<i>debarka</i>),	thy word, m.
דְּבָרֶיךָ (<i>debareek</i>),	thy word, f.
דְּבָרוֹ (<i>debaro</i>),	his word.
דְּבָרָהּ (<i>debarah</i>),	her word.

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דְּבָרֵנוּ	(<i>debareenu</i>),	our word.
דְּבָרְכֶם	(<i>debarcem</i>),	your word, m.
דְּבָרְכֶן	(<i>debarcen</i>),	your word, f.
דְּבָרָם	(<i>debārām</i>)	their word, m.
דְּבָרָן	(<i>debārān</i>)	their word, f.

OF VERBS.

Conjugation in Kal, of the Verb לָמַד, he learned.

PRETERITE.

לָמַד	(<i>lāmad</i>),	he.
לָמַדָּה	(<i>lāmdah</i>),	she.
לָמַדְתָּ	(<i>lamadta</i>),	thou, m.
לָמַדְתְּ	(<i>lamadt</i>),	thou, f.
לָמַדְתִּי	(<i>lamadti</i>),	I.
לָמְדוּ	(<i>lamdu</i>),	they.
לָמַדְתֶּם	(<i>lamadtem</i>),	you, m.
לָמַדְתֶּן	(<i>lamadten</i>),	you, f.
לָמַדְנוּ	(<i>lamadnu</i>),	we.

PRESENT, OR FUTURE.

אֶלְמֹד	(<i>elmod</i>),	I.
תִּלְמֹד	(<i>tilmod</i>),	thou, m.
תִּלְמְדִי	(<i>tilmdi</i>),	thou, f.
יִלְמֹד	(<i>yilmod</i>),	he.
תִּלְמֹדָה	(<i>tilmod</i>),	she.
נִלְמֹד	(<i>nilmod</i>),	we.
תִּלְמְדוּ	(<i>tilmdu</i>),	you, m.
יִלְמְדוּ	(<i>jilmdu</i>),	they, m.
תִּלְמֹדְנָה	(<i>tilmodenah</i>),	you, they, f.

IMPERATIVE.

לְמוֹד	(<i>lemod</i>),	thou, m.
לְמִדִּי	(<i>limdi</i>),	thou, f.
לְמִדּוּ	(<i>limdu</i>),	you, m.
לְמוֹדְנָה	(<i>lemodenah</i>),	you, f.

INFINITIVE.

לְמוֹד (*lemod*).

PARTICIPLES.

PRESENT.

לֹמֵד	(<i>lomeed</i>), m.
לֹמֵדָה	(<i>lomedah</i>), f.
לֹמֵדֶת	(<i>lomedeth</i>), f.
לֹמֵדִים	(<i>lomedim</i>), m.
לֹמֵדוֹת	(<i>lomedoth</i>), f.

PAST.

לָמוֹד	(<i>lamud</i>), m.
לָמוֹדָה	(<i>lemudah</i>), f.
לָמוֹדִים	(<i>lemudim</i>), m.
לָמוֹדוֹת	(<i>lemudoth</i>), f.

The *characteristic letters* of the other conjugations are as follows:—of *Niphal*, in the pret., נ, as נִלְמַד (*nilmad*); in the other tenses, dagesh in the *first* radical, as אֶלְמַד (*ellameed*); of *piheel*, dagesh in the *second* radical, as, לִמְדָה (*limmeed*), אֶלְמְדָה (*alammeeed*); of *puhal*, dagesh in the *second* radical also, with *kibbutz* (ֿ) under the first, as לִמְדָה (*lummad*); of *hiphil*, the characteristics are, ה prefixed, and long *hirek* in the last syllable, הִלְמִיד (*hilmid*); but the ה is dropped in the future, as, אֶלְמִיד (*almid*); of *kophal*, ה, with *kametz-hateph*, which vowel in the first syllable distinguishes this conjugation throughout, as הִלְמִיד (*holmad*); of *hithpaheel*, ת, before the first ra-

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dical, as **הִתְלַמֵּד** (*hitlammeed*), pret.; **יִתְלַמֵּד** (*etlammeeed*), fut. The participles of *piheel*, *pukal*, *hiphil*, *hophal*, and *hithpaheel*, have **מ** prefixed, as, **מִלְמֵד** (*milammeed*), **מְלַמֵּד** (*melummad*), **מַלְמִיד** (*mal-mid*), **מִלְמָד** (*molmad*), **מִתְלַמֵּד** (*mithlammeed*).

There are eight other kinds of verbs, distinguished by the initial, middle, or final radicals, which are formed somewhat differently from the preceding: 1st, Those whose first radical is **נ**, **י**, or **כ**; 2dly, whose second radical is **ל** or **י**; 3dly, whose third radical is **נ** or **ח**; 4thly, whose second and third radicals are the same. These will easily be learnt when the student has made some little progress in the language.

OF PREPOSITIONS.

The Prepositions, or prefixes as they are commonly called, are seven in number, and comprehended in the words **מֹשֶׁחַ וְכֵלֵב** (*mosheh vecaleb*). **מ** signifies *from, by, as* **מִקֵּדֶם** (*mikkedem*), *from the east*; it is also the sign of the comparative. **שׁ** is an abbreviation of **אֲשֶׁר**; **ה** is the definite article, as **הַמֶּלֶךְ** (*hammélèch*), the king: it is also used interrogatively. **ו** is the conjunction *and*; prefixed to verbs, it is sometimes called *vau conversive*; but all that grammarians have written upon this subject seems to be merely arbitrary, and founded in error. (*See Professor Lee's Remarks on the Tenses.*) **כִּ** signifies *like as*, as **כִּבְנִי** (*kebeen*), *like a son*; **ל** *to*, as **לָנוּ** (*lanu*), *to us*; **ב**, *in, upon, among, &c.*, as **בְּיָדִי** (*beyādi*), *in my hand*.

The preceding summary is not, of course, intended to supersede the use of other Grammars, but merely to supply the student, in a short compass, with all that need be committed to memory before he begins to read and construe.

The chief difficulty which a beginner has to contend with, is in finding the roots; Gesenius's Lexicon, and still more, Taylor's Concordance, will prove of great assistance to him in this respect; still he will often be at a loss, nor can anything but practice enable him at once to see which are the radical letters of a word. Attention to the following remarks, however, may be of service:

1st. The root, commonly so considered, generally consists of three letters, and is the third person singular of the preterite in kal.

2d. When a word has only three letters, it is usually the root, or at least will be found in the Lexicons under the same letter as the root.

3d. But, if not, the root must be one of those verbs which drop some of their radicals in the formation of their tenses, &c.; these are such as have י or ך for their first radical, or נ or ן for their last; or whose second and third radicals are the same; consequently, if a word of three letters cannot be found in its place, under the letter with which it begins, it must be looked for under one of the above. As for example, suppose you meet with the word נַחַל (*nah*), you cannot find any such word under נ, you look for it, therefore, under ך; and you find נַחַל (*jādag*), from whence נַחַל, (knowledge). Again, the word מַטֵּה (*matteh*) occurs; not finding it under מ, you know that it comes from a root that begins with י or ך; you look under ך, and find מַטֵּה (*nātah*), from whence מַטֵּה, a staff.

4th. When a word has more than three letters, consider whether any of them are prefixes, or affixes, or any of the letters used in forming the tenses or participles of verbs, and having divested it of these, then

seek for the root. The prefixes, remember, are comprehended in the words **מִשְׁכֵּחַ** (*mosheh vacaleb*), and the tenses, &c. are formed either by א, ה, י, נ, or ת. If, therefore, you meet with a word of more than three letters, *beginning* with either of the above, you may, generally speaking, throw it out, and the root will, probably, begin with the next letter. Take, for example, the first word in the Bible, **בְּרֵאשִׁית** (*bereshith*); here are six letters, but the first is one of the *mosheh vacaleb*, you, therefore, discard it, and looking in your Lexicon under ר, you find the root, **רָשָׁה** (*rosh*). The next word but one, **אֱלֹהִים** (*elohim*), has five letters, and the first is a servile; but as the two last are the plural termination of nouns, you leave them out, and retaining the א, look for the word under that letter. Again, the last word in the verse **הָאָרֶץ** (*hāāretz*), has four letters, but the first is the definite article ה, which you, therefore, omit, and look for the word under א. Attention to these things will

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greatly facilitate the finding of the root; yet, as already remarked, no rules will obviate every difficulty; nor must you be discouraged if, for some time, you seem to make but little progress.

THE FIRST NINETEEN VERSES OF THE FIRST CHAPTER OF GENESIS, IN THE ROMAN CHARACTERS.

1. Be-rees¹hith bārā Elohim eeth hāshamāim ve-eeth
2. hā-āretz: Ve hā-āretz hayyethāh tho¹hu va-bo¹hu,
ve-choshek g¹nal peni thehom ve-ruach Elohim
3. merakepheth¹ g¹nal peni hā-maim: Va-yomer Elo-
4. him, "yehi oar:" va-yehi oar. Va-yare Elohim
eth ha-oar ci tob; va-yabde¹el Elohim been ha-
5. oar, u-been ha-choshek; va-yikra Elohim la-
oar, yom, ve-la-choshek kara lai¹yelah: va-yehi
6. gnereb, va-yehi boker yom echa¹d. Va-yomer
Elohim, yehi rakiang be-thok ha-maim, va-yehi
7. mabdil been maim la-maim: Va-yangnas Elohim
eth ha-rakiang va-yabde¹el been ha-maim asher
mi-tachath la-rakiang, u-been ha-maim asher
8. mee-g¹nal la-rakiang, va-yehi ceen: Va yikra
Elohim la-rakiang, shamaim: va-yehi gnereb,
9. va-yehi boker yom sheeni. Va-yomer Elohim,
Yikkavu ha-maim mi-tachath ha-sha-maim el

¹ The letters in italics are serviles, and shew where the root begins.

- makem echad, ve-tzerach ha-yahashah; va-yehi*
 10. *ceen. Va-yikra Elohim la-yabasha, eretz, u-le-*
mikveh ha-maim kara yammim: va-yare Elohim
 11. *ei toh. Va-yomer Elohim tadsheh ha-aretz deshe*
gneeseb mazriang zerang, gneetz peri gnoseh
peri le-min-o asher zarngn-o b-o gual ha-aretz :
 12. *va-yehi ceen. Va-totzeh ha-aretz deshe gneeseb*
mazriang zerang le-min-eehu, ve-ngneetz gnoseh
peri asher zarngn-o b-o le-min-eehu, va-yare
 13. *Elohim ci tob. Va-yehi gnereb va-yehi boker*
 14. *yom shelishi. Va-yomer Elohim yehi mo-oroeth*
be-rekiang ha-shamaim, le-habdil been ha-yom
u-been ha-layelah, ve-hayu le othoth u-le-mong-
 15. *nadim, u-le-yamim, ve-shanim; ve-hayu li-mo-*
roeth bi-rekiang ha-shamaim le-hair gual ha-
 16. *aretz; va-yehi ceen. Va-yangnas Elohim eth*
sheni ham-meoroeth hag-gedolim, eth ham-maor
hag-gadol le-memsheleth ha-yom, ve-eth ham-
maor hak-katon le-memsheleth hal-layelah; ve-
 17. *eeth hac-cocabim: Va-yitteen otham Elohim bi-*
 18. *rekiang ha-shamaim le-hair gual ha-aretz, ve-*
limshol ba-yom u-ba-laylah u-le-habdil been ha-
oar u-been ha-chosek; va-yare Elohim ci tob.
 19. *Va-yehi gnereb, va-yehi boker, yom rebingni.*

THE FIRST PSALM.

1. Ashree ha-ish asher lo hālak ba-ngnatzath resh-
 āngnim, u be-derek chattāim lo gnāmād, u-be-
2. moshab leetzim lo jāshab: Cī im be-thorath Ye-
 hovah cheptzo u-be-thoratho yehgeh yomām vā-
3. lāyelāh. Ve-hāyāh ce-ngneetz shāthul gual pal-

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gee mām, asher pīryo yitteēn be-nɡnitto ve-
nɡnāleehu lo yībboḷ ve-ḳol asher yaɡnaseh

4. yaṭṭliach. Lo ceen hā-reshaɡnīm cī im cam-
5. moṭz asher ṭiddephennu ruach; ɡnal ceen lo
yākumu reshaɡnīm bam-misppat ve-ḳhattāim
ba-nɡnadath ṭzaddīkīm. Cī yodeeang Yehovah
dereḳ ṭzaddīkīm ve-dereḳ reshaɡnīm ṭābeed.

The student should read the above por-
tions over and over again, in his Hebrew
Bible, until he is perfectly familiar with
every letter and point, and can do them
without the help of the Roman characters.

as is generally supposed, be derived from the Hebrew, and not the Hebrew from it, then it is very obvious that the tracing the meaning of Hebrew roots from words of similar form and sound in Arabic, will require great caution and judgment. For, to put a parallel case, how egregiously mistaken in most instances would an Arab be who should attempt to fix the primitive meaning of uncertain Latin words by reference to the meaning of like words in English? And, in fact, the attempts of learned men in this way shew how liable they are to be mistaken. Dr. Taylor, in the preface to the Second volume of his Hebrew Concordance, gives an instance. ‘Kimchi,’ he observes, ‘says, the Rabbies would not have known, that יָרֵקָה (Psalm lv. 22.) signified a burthen, if some of them had not heard an Arabian merchant use that word in ordering a load to be put on the back of a camel. This,’ he adds, ‘is brought as an argument for the great utility of the Arabic in interpreting the Scripture.’

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An Introduction to the Syriac language ; in which the genius of that language is explained by a new and simple principle of Analysis. By F. Nolan. 1821, 12mo.

Grammatica Syra, duobus libris methodicè explicata, a Caspero-Wasero, Tigurino. Leidæ. 1619.

N. B.—A simple and useful Grammar.

A Gate to the Hebrew, Arabic, and Syriac, with tables. Goodhugh.

Martini Frostii Lexicon Syriacum, 1823. 4to.

Ægidii Guthirii Lexicon Syriacum. 12mo.

Caroli Schaaf Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces complectens, &c. 1709. 4to.

This is said to be a useful Lexicon to the Syriac New Testament.

ON THE STUDY OF THE ARABIC LANGUAGE.

OF all the Oriental languages, the Arabic is said to be the most copious, the most perfect, and the most difficult; and by some also, next to the Hebrew, it is considered the most useful to the Christian philologist. That it is the most copious and difficult of *all* languages, if we may credit the assertions of those who have written upon it, is most certain. For as to its copiousness, it is said to have five hundred names for the lion, two hundred for a serpent, and eighty for honey; concerning which names Firauzabadius wrote a whole book. The same person says, that a sword has more than a thousand names.¹ The difficulty of learning such a language, supposing only a tenth part of what is said of

¹ Walton, Proleg. xiv. 6.

its copiousness to be true, is obvious. Yet Walton says, that one of its recommendations is the ease with which it may be acquired.¹ Not so, however, the learned Ockley, who in his introduction to the Oriental languages, tells us, that after a man has been studying Arabic for ten years, and has read many books in it, he may meet with authors, three lines of whose writings he will not be able to construe.² Such, then, being the difficulty of the Arabic, its *utility* ought certainly to be proportionably great to justify a person's spending so much time upon it as is necessary in order to acquire it. Now, the principal use of Arabic to the biblical student, is the light which it is said to throw upon the primitive meaning of Hebrew words. Not being an Arabic scholar, I cannot speak from my own knowledge as to how far this assertion is true. But if the Arabic,

¹ Hanc linguam vero commendant antiquitas amplitudo elegantia, cum addiscendi facilitate.—Proleg. xiv. 3.

² Introductio ad Linguas Orientales.—p. 116.

as is generally supposed, be derived from the Hebrew, and not the Hebrew from it, then it is very obvious that the tracing the meaning of Hebrew roots from words of similar form and sound in Arabic, will require great caution and judgment. For, to put a parallel case, how egregiously mistaken in most instances would an Arab be who should attempt to fix the primitive meaning of uncertain Latin words by reference to the meaning of like words in English? And, in fact, the attempts of learned men in this way shew how liable they are to be mistaken. Dr. Taylor, in the preface to the Second volume of his Hebrew Concordance, gives an instance. 'Kimchi,' he observes, 'says, the Rabbies would not have known, that מִשְׁכָּב (Psalm lv. 22.) signified a burthen, if some of them had not heard an Arabian merchant use that word in ordering a load to be put on the back of a camel. This,' he adds, 'is brought as an argument for the great utility of the Arabic in interpreting the Scripture.'

But if the Rabbies, and the commentators that have followed them, had examined the *Hebrew Bible* in the manner I propose, (i. e. by comparing together several passages in which the same word occurs,) they would not, I presume, have given a sense to this word; in this single place, which is quite disagreeable to the force of it in all the other places where it is used. Perhaps they would have seen, that the general notion of *רָצוּ* is, *to supply what is wanting*. And so in Psalm lv. 22, it will signify *the supply of thy wants; cast the supply of thy wants, or deficiencies of any kind, upon the Lord, &c.*

Equally unhappy is Ockley in endeavouring to illustrate the utility of the Arabic in tracing Hebrew roots. For the second example he adduces for this purpose is *חָנָן*, which, says he, the Jews derive from a verb signifying *to be diseased*; (rather, *frail, mortal*,) but the true origin of which is to be sought in the Arabic word, *انس* *anasa*, *to associate together*. Few of my

readers, I imagine, will be disposed to agree with him.

The interpretation given to the word *שָׂרָפ*, Gen. iii. 1, by a learned modern commentator, who would render it *monkey*, or *ape*, instead of *serpent*, which rendering he justifies chiefly from the meaning of a similar word in Arabic, may be adduced as another instance of the mis-application of the knowledge of that language. These remarks are made, not as proving that the study of Arabic is of *no* use in the interpretation of Scripture, but merely to shew that its importance in this respect has been over-rated by its advocates; for surely, if the few instances produced by them as proofs of its utility, are shewn to be founded in error, (and those referred to must, at least, be allowed by all to be very doubtful,) it cannot be of that general use they maintain. The truth is, there are but few Hebrew roots the meaning of which may not be ascertained by a careful investigation of the different places in which they

occur; and when this method fails, it is but seldom that much light can be gained from other quarters. 'In some extraordinary cases indeed,' observes the author of the Concordance in the preface above mentioned, 'the Arabic, and other sister dialects, may be of service; but at present, I am persuaded, we are not sure how far we want their help. The Arabic, without great care and attention, may be mistaken and misapplied; nor should we call for its aid, but where it is necessary. The more learning a man hath, the more need he hath of a correct and cautious judgment to use it well; otherwise his learning will only render him the more capable of deceiving himself and others.'

Would we then dissuade persons from the study of Arabic? Certainly not, in all cases. Those who have the time to spare, and a taste for such things, may pursue it with advantage. But there are some who, although they have neither one nor the other; yet, because they have been led to

think that a knowledge of the Arabic throws immense light upon the Hebrew Scriptures, have been induced to take it up. It is for the benefit of such persons the preceding observations are intended,—to save them wasting a great deal of time and labour, which might be better employed. I would observe, however, that every student of Hebrew ought at least to make himself acquainted with the Arabic letters, that he may be able to read the words in that language which he may meet with in the lexicons. This may easily be done by means of an excellent little work by Bishop Burgess, called, “A Praxis on the Arabic Alphabet.” For the use of those who may wish to enter more deeply into the study of the language, the following list of books, taken from Ockley and Horne’s Introduction, &c. is subjoined :

GRAMMARS AND LEXICONS.

T. Erpenii Grammatica Arabica, Ed. Alberto Schultens, Lugduni, 4to.

This is considered one of the best Arabic grammars extant. It is copious and scientific; but contains, like most other learned grammars, a vast quantity of matter of no use, and which only serves to perplex the student.

Grammaire Arabe, par Sylvestre de Sacy, 2 vols. 8vo.

Institutiones ad Fundamenta Linguae Arabicæ; accedunt sententiæ et narrationes Arabicæ, unâ cum Glossario Arabico, Latino, Auctore Ærn. Frid. Car. Rosenmüllero, Lipsiæ, 4to.

Mr. Horne says, that this Grammar of Rosenmüller is considered the best that has ever been published.

A Grammar of the Arabic Language, in which the rules are illustrated by authorities from the best writers. By John Richardson, London, 1776, 4to.

Jacobi Golii Lexicon Arabico, Latinum, contextum ex probatioribus orientis Lexicographis.—Lugduni Batavorum, 1653, folio.

This is said to be the best Arabic Lexicon ever published.

Cane's Diccionario Espanol, Latino, Arabico, 8 vols, folio, Madrid, 1787.

This work is described by Brunet as exceedingly valuable, and carefully printed.

Jacobi Scheidii Glossarium Arabico, Latinum, Manuale, Lugduni Batavorum, 1769, 4to.

ARABIC AUTHORS.

FROM OCKLEY'S INTRODUCTION.

The Corān of Mohammed.

Ockley says the Coran is written in an elegant style, and as it abounds with repetitions, is not, generally, difficult.—There are various printed editions, and it may be bought in MS.—The best English translation is that by Sale.

Avicennæ Opera.

Avicenna was a celebrated Arabian physician, who flourished in the tenth century. His works, which are voluminous, and upon a variety of subjects, were published at Rome in 1489.—This edition, however, is said by Ockley to be full of errors.

Evangelium Infantis.

This book, on account of the simplicity of its style, and its being accompanied with a Latin version by Professor Syke, of Cambridge, is particularly recommended by Ockley to beginners.

Gregorrii Abu'l Pharagii Historia compendiosa Dynastiarum, Latine versa et supplemento aucta, per D. Pocockium.

Characterised by the author of the introduction, &c. as being a good key to Oriental writers generally.

Paræ Versionis Arabicæ Libri Colailah Wa Dimnah, sive Fabularum Bidpai, Philosophi Indi, ab Hen. Alb. Schultens, Lugduni Batavorum, 1786.

This is an interesting little book, and may be useful to the student.—It is not in Ockley's list; but all the preceding are.

ON THE STUDY OF THE PERSIAN
LANGUAGE.

THE Persian is not a language of much importance to the Biblical student; but to a person going to India, either in a civil or military capacity, it is the most useful of all languages. Not that it is generally spoken by the inhabitants of Hindostan; it is, in fact, very little spoken by them; but it is the language of the courts, and that in which the correspondence between the British government and the native powers, is principally carried on. It is also of great assistance in learning the Hindostanee, and other vernacular dialects of India. It is not by any means a difficult language; yet it can hardly be learnt without the help of an instructor, owing to its being usually written and printed with-

out any vowels, which makes it almost impossible for a person who knows nothing of the pronunciation to read it. If it were not for this circumstance, few languages would be easier.

GRAMMARS, LEXICONS, AND OTHER BOOKS.

The Persian Moonshee, by the late Francis Gladwin, Esq.; abridged by William Carmichael Smith, Esq. London, 1822, 10s. 6d.

This is by far the best book a beginner in Persian can consult. It contains, in the first part, a compendious grammar of the language, and in the second, seventy-five short easy stories, with a translation. But what constitutes its chief value is, that the Persian text is expressed on the opposite side in Roman characters, by means of which the student is enabled to get a tolerably correct idea of the pronunciation without a master. The translation is also useful; but it would have been of much greater assistance to the scholar had it been more literal.—The original work by Gladwin is larger and more full, but the Persian is not expressed in Roman letters.

A Grammar of the Persian Language, by Sir William Jones, London, 4to.

This grammar contains, I believe, all the information on the subject of Persian grammar that can be desired.

Lumsden's Persian Grammar, 4l. 4s.

————— Selections for the Persian class, 8l. 8s.

A Dictionary, Persian, Arabic, and English; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations: by John Richardson Esq. F. S. A. London, 2 vols. royal 4to.

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A new edition of this work has been lately published, the price of which is nine guineas. It is generally considered an excellent Dictionary, but the various and almost contradictory meanings which it gives to words, without pointing out the connection between them, renders it a very imperfect and perplexing book.

A Vocabulary, Persian, Arabic, and English. By David Hopkins, Esq. London, 1810.

This work, which is merely an abridgement of the preceding, may be purchased for about twenty-four shillings.

When the student has made himself perfectly master of the stories in the *Persian Moonshee*, he may proceed to read *the Goolistan* of Sadi, and after that, the *Bahar Danush*, or Garden of Knowledge, which latter work is highly recommended by Dr. A. Clarke.

OF THE HINDOOSTANEE.

THE Hindoostanee may be called the vernacular tongue of all India. It is spoken, more or less, from Ceylon to Delhi; not, indeed, by every person you meet, but by *some* persons wherever you go. It is compounded of the Sanscrit, (the ancient language of Hindoostan) the Arabic, and the Persian. The character in which it is usually written is the Arabic; but, sometimes, the other oriental alphabets are employed. Of all languages the Hindoostanee is one of the most simple, and is, consequently, easily learnt. Every person who goes out to India, whether in the Company's service or not, ought to make himself acquainted with it. The following are the only books necessary for that purpose.

	PRICE.		
	£	s.	d.
Shakespeare's Hindoostanee Grammar	1	1	0
————— Dictionary	4	4	0
————— Moontakabati Hindee	-	2	2 0
Smyth's Hindoostanee Interpreter	-	0	10 6

The Grammar of this language is so simple, there being only one conjugation of verbs, and not a single irregularity, that it might have been comprised in a very small compass ; and it seems, therefore, a pity that the author of the above work should have made it a guinea book, as many, no doubt, are deterred from purchasing it by the price. All the necessary information might very well have been given for five shillings. There is, I believe, another Grammar, printed a long time ago, much cheaper, but I know nothing of its merits. Dr. Gilchrist has, also, written several books for the use of Hindoostanee students, but they are all in Roman characters, which greatly detracts, in my opinion, from their utility. They may, however, be found of service to those who will not take the trouble to learn the Arabic alphabet.

THE END.

